

# Lost or Recovery?

*Relationship between the hidden curriculum and the  
preservation of Chinese traditional culture in Xiamen, China*

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May, 2009

## **Abstract**

Chinese traditional culture, especially for Confucianism, had long since been eclipsed educationally and politically---largely replaced by Western-style learning in the first decades of the century and then, post-1949, by a Marxist-Leninist-Stalinist ideology and curriculum in the schools. More and more emphasizing Chinese traditional culture in the official curriculum, we seem to overlook hidden curricula's role in transmitting Chinese traditional culture. The purpose of this research is to investigate students' perceptions and attitudes towards Chinese traditional culture and the relationships on hidden curricula and Chinese traditional culture's transmitting, especially for Confucianism, in upper secondary schools in Xiamen.

Multiple sources of evidence --questionnaire survey, interview, and direct observation with methodological triangulation are adopted in the thesis. And, a half-month fieldwork in Xiamen, China has been conducted.

Through the surveys done for this thesis, it is evident that students in Xiamen possess the high feeling of identity and enthusiasm with Chinese traditional culture but quite a low cognitive level with Chinese traditional culture. The research serves as an initial effort to provide empirical support for the conceptualization of hidden curricula as an important ground to preserve Chinese traditional culture. The findings provide confirmation that the preservation of Chinese traditional culture in the school attributes associated with the hidden curricula constructs (physical environment, social environment, and cognitive environment).

The researches on relationships between hidden curricula and the preservation of Chinese traditional culture in upper secondary schools under the new historical conditions are a whole new perspective in China, and would promote governments, schools, and families working together on the utilization of hidden curricula, to take the essence and discard the dross of Chinese traditional culture, and reconcile the contradiction between modern school and Chinese traditional culture.

**Key words:** Chinese traditional culture    Students' perceptions and attitudes  
Hidden curriculum    Xiamen

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## **Abbreviations**

CPC ----Chinese Communist Party

SPSS—Statistic Program for Social Science

UNESCO—United Nations Educational, Scientific and Cultural Organization

## **Acknowledgements**

First and foremost, I want to express my sincere thanks and gratitude to my tutor Sun Haifeng, for his valuable instructions and advices to my research, his kind and patient guidance to my paper and his clement tolerance to my frequent disturbance.

Then, I would like to express my deep gratitude to Ms. Huang Lihong, senior researcher in NOVA, who has inspired me and supported me in every way in the progress of this thesis.

My thanks also go to my respectable teachers in my past two-year academic study in university of Oslo, Norway, and my friends who are always there when I need them and last but not the least my dear parents who give me so much love. Without them, I would not go so far.

“Matthew Arnold says: ‘The poetry of medieval Christianity lived by the heart and imagination.’ But the wonderful peculiarity of the Chinese people, I want to say here, is that, while living a life of the heart, the life of a child, they yet have a power of mind and rationality which you do not find in the Christian people of medieval Europe or in any other primitive people.”----- By Ku Hung-Ming (1998:7)

## **Chapter1 Introduction**

Chinese traditional culture, especially for Confucianism, “had long since been eclipsed educationally and politically---largely replaced by Western-style learning in the first decades of the century and then, post-1949, by a Marxist-Leninist-Stalinist ideology and curriculum in the schools” (Friedman, 1994:117). In this new historical condition, as Chinese people are reexamining the essence of Chinese traditional culture, the contradictions between Chinese traditional culture and Chinese modern education system seem to be increasingly acute. The modern school as an organization born in the western society can not provides the environment in which Chinese traditional culture exists. The contradiction between modern school and Chinese traditional culture leads to the death of Chinese traditional culture in school (Yu Qingchen, 2008). How could the contradictions between Chinese traditional culture and Chinese modern education system be reconciled? As traditional culture has been more and more emphasized in the official curriculum, we seem to overlook hidden curricula’s role in transmitting Chinese traditional culture in the modern school.

### **1.1 Thoughts Invoked by the passing of Ku Hung-Ming**

On March, 1928, Ku Hung-Ming (1857-1928) died in poverty and loneliness, and nobody lamented the lost of this master in Chinese literature. About 20 years after the passing of the Great man, with Chinese traditional culture discussed today, I could not help myself thinking of Ku Hung-Ming, who was a noted scholar in Beijing University and real personage in modern history of the Chinese culture and literature and translation. Preserving his plait even after the overthrow of Qing Dynasty, Mr. Ku stood alone to advocate and preserve Chinese traditional culture, especially Confucian

values. What Ku held out until the last is not a dead dynasty, but a nostalgia for Chinese traditional culture.

Ku had a great genius for languages--- it's documented that he had a good command of several languages: French, Italian, Ancient Greek, Latin, Japanese and Malay, as well as Chinese, English and German. However, he showed special favor Chinese traditional culture.

In Ku's *The Spirit of Chinese People*, he gave his perception on the question: What is the real Chinaman?

“The wonderful peculiarity of the Chinese is that for a people, who have lived so long as a grown-up nation, as a nation of adult reason, they are yet able to this day to live the life of a child---a life of the heart. The real Chinaman, we see now, is a man who lives the life of a man of adult reason with the heart of a child. The Chinese spirit, therefore, is a spirit of perpetual youth the spirit of national immortality” (Ku Hung-Ming, 1998:17).

Ku regarded Confucianism as “the state religion” in China, and defined the spirit of the Chinese people as “the serene and blessed mood which enables us to see into the life of things” (Ku, 1998:17). However, in the new cultural movement at the time of the May 4th Movement , 1919, Ku with his queue was treated as a "cultural oddity" and severely criticized and satirized.

## **1.2 Background of the study: Centennial Vicissitude of Confucianism**

Since the May 4th Movement, 1919, China, like a thirsty plant, possessed a crying need for the nutritional water from the exterior; democracy and science have become two trends of social thought, but Confucianism was totally abandoned and criticized. “Except among a few remnants of the older generation, Confucianism was perceived negatively through the anti-Confucian diatribes of the New Culture and May 4 Movements” (Friedman, 1994:117). Another movement in the modern China to give Chinese traditional culture a terrible blow is the Cultural Revolution (1966–76), which was a decade-long mass movement, unleashed and, at least initially, orchestrated by Mao Zedong and his agents. Universities were shut down entirely

from 1966 to 1972; students and other urban workers, especially professionals, were sent down to the countryside to work as peasants; political loyalty rather than competence became the main criterion for advancement. Chinese traditional culture was treated as counter-revolutionary and anti-socialist, suffering serious persecution and ruinous destroy. Hundreds of thousands of Chinese traditional cultural relic and architectures were fatally criticized, exhaustively searched, and completely destroyed. The Cultural Revolution made Chinese people the most radical rupture with Chinese traditional culture.

About half a century passed, Confucianism has been realized in a new perspective and reappraised. In 1988, the highlight of the conclusions made at a final session of the first international conference of Nobel Prize winners in Paris reads: 'If mankind is to survive in the 21<sup>st</sup> century, it must go back twenty-five centuries in time to tap the wisdom of Confucius' (CERNET, 2002).

Confucius (551 BC---479 BC) was a Chinese thinker and social philosopher, whose teachings and philosophy have deeply influenced Chinese, Korean, Japanese, and Vietnamese thought and life. And, Confucianism is a Chinese ethical and philosophical system developed from the teachings of Confucius. In fact, Confucius' ideology was largely ignored during his own lifetime, but it became prominent about 200 years after his death. During 3,000 years of Chinese feudal society, Confucianism was regarded as a kind of "state religion", with authoritarianism, and has been the doctrine that everybody in China strives to achieve. The moral values advocated by Confucius, often more important than the legalism, became the most fundamental to maintain Chinese social order and security, and was the highest principle for traditional Chinese soul. Therefore, Professor Zhang Xianglong (2005) pointed out that traditional Chinese culture was characterized by Confucianism. The ideas and theories from Confucius brought the long-term influence on human society, and played an important role in China for about 3, 000 years.

### **1.3 Research question and objectives**

The 20<sup>th</sup> and 21<sup>st</sup> centuries are characterized as eras of globalization, which can be defined as “The intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa.” (Arnone, 2003: 2). Nowadays, English education begins from primary school in mainland of China, even the kindergarten. More and more original western writings have been introduced to Chinese Higher education, most of which are used as teaching materials for college students. However, little the traditional culture education, such as Confucian and Taoist, has been taken into the modern education system in the mainland of China. Therefore, most of students in the mainland of China lack the Chinese traditional moral supports, which lead to a kind of agitated life in the thriving society (Liu Jinsheng, 2006). The culture of a nation is related to a kind of self-awareness. Without the internal culture, a nation lacks an ability to establish a certain framework, under which people can express its own ideology, experience and value. Nowadays, every phenomenon in China can only get its interpretation from foreign conceptual framework. It seems that without the external named system, Chinese people can not understand what they do (Zhang Xudong, 2002).

Therefore, it seems to be emergent but a long way to recover its internal culture and achieve great diversity in education for China. However, the thesis avoids advocating old ideas, social systems and ethics and restoring ancient ways, but the essence in Confuciusm needs promoting and exploring in a new perspective. For example, I have considered why our ancestors placed great emphasis on filial piety. One of reasons in my mind is that parents were members of disadvantaged groups in society. They did not receive pension for living expenses when they were getting old in the ancient society. Filial piety had become a powerful support for old parents. In modern society, with the social security system gradually improved, filial piety is also called for and gave a new concept, not only for economic supports.

The main perspective of the study would focus on relationships in the figure 1-3 as following:

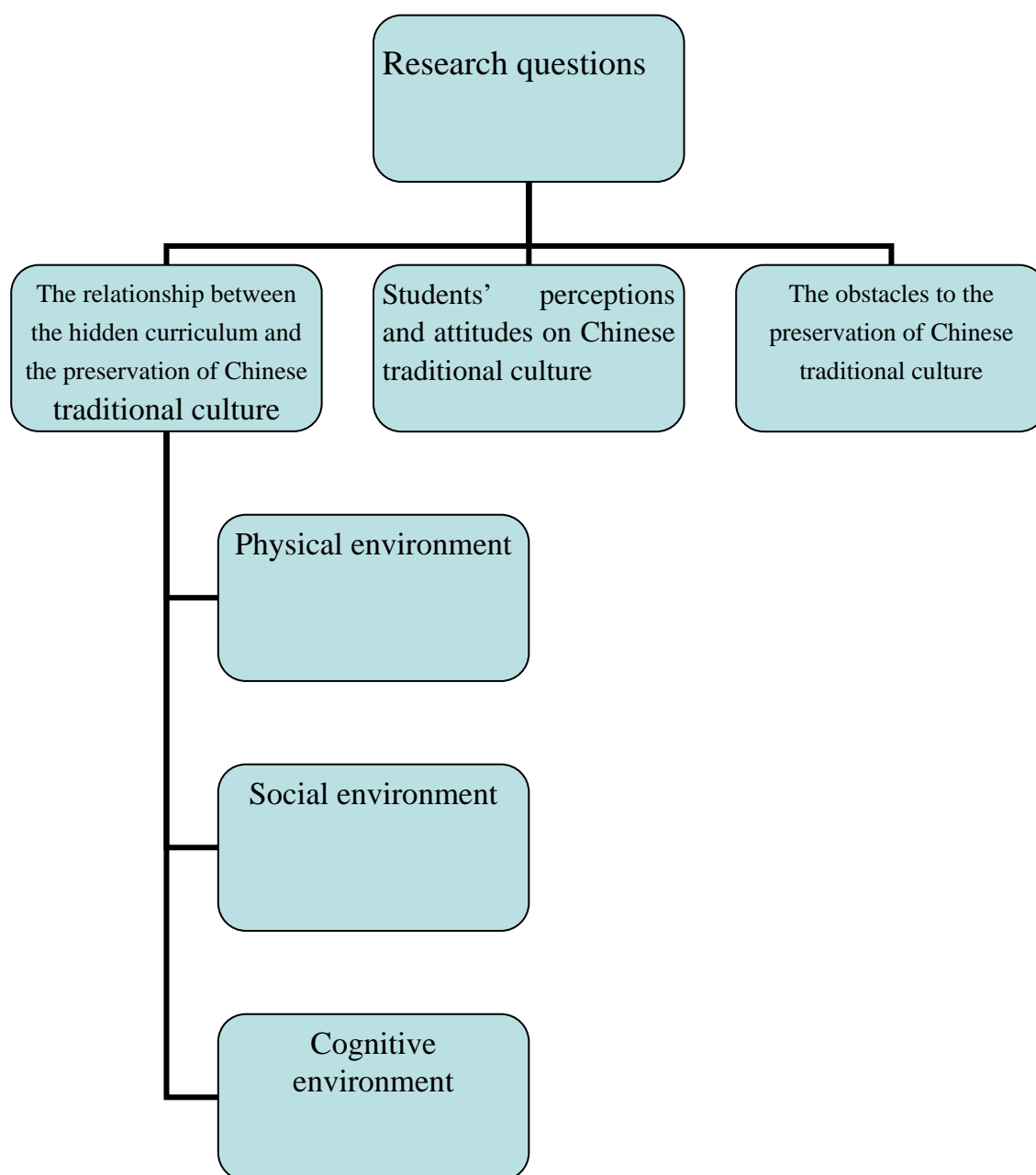


Figure 1-3: The overview of research questions in the study

This research focuses on examining constructs of the hidden curricula and how they relate to the preservation of Chinese traditional culture. The hidden curricula constructs examined include: physical environment, social environment, and cognitive environment. The definition of physical environment, social environment, and cognitive environment is discussed in the Chapter 2.



As, the figure1-3 shows, the following three questions guided the research:

- A. what are the perceptions and attitudes of students on Chinese traditional culture?
- B. what is the relationship between the preservation of Chinese traditional culture and the hidden curricula constructs in the school?
- C. From hidden curriculum perspective, are there any hidden factors hindering the preservation of Chinese traditional culture?

In order to explore the second research question---the relationship between the preservation of Chinese traditional culture and the hidden curricula constructs in the school, the following angles have been discerned:

- (1) What is the relationship between measures of the constructs physical environment and the preservation of Chinese traditional culture?
- (2) What is the relationship between measures of the constructs social environment and the preservation of Chinese traditional culture?
- (3) What is the relationship between measures of the constructs cognitive environment and the preservation of Chinese traditional culture?
- (4) What is the relationship among measures of the physical environment, social environment, cognitive environment, and the preservation of Chinese traditional culture?

In sum, the purpose of this research is to investigate students' attitudes and perceptions towards Chinese traditional culture and the relationships on hidden curricula and Chinese traditional culture's transmitting, especially for Confucianism, in upper secondary schools in Xiamen in consideration of the historical experience and social political contexts in Xiamen, and discuss on hidden factors hindering the preservation of Chinese traditional culture.

#### **1.4 Significance of the study and motivation**

The renaissance of the essence of Chinese traditional culture is a long-cherished dream for several generations of Chinese. Many researchers , sociologists and anthropologists, such as Fan Honggui(2005), You Dongke(2008) and Jiang Jian(2004),

have concerned about the relationship between the Chinese tradition culture and the new generation . Up to now, this nostalgia for Chinese ethnic roots is growing, and Chinese people begin to wonder: would a new generation of Chinese lose their “roots” by accepting Western culture wholesale? Therefore, the researches on relationships between hidden curricula and the preservation of Chinese traditional culture in upper secondary schools under the new historical conditions are a whole new perspective in China, and would promote governments, schools, and families working together on hidden curricula, to take the essence and discard the dross of Chinese traditional culture, and reconcile the contradiction between modern school and Chinese traditional culture.

This study is both a descriptive and an exploratory study. It is descriptive in the sense that it describes young people’s attitudes towards Chinese traditional culture and concepts of hidden curricula constructs in Chinese upper secondary school in Xiamen. It is exploratory in its attempts at discussing the relationships between hidden curricula and the preservation of Chinese traditional culture. It focuses on the rationales on integration of Chinese traditional culture into hidden curricula within the Chinese new historical and social context, and identifies those factors within hidden curricula which hinder transmitting Chinese traditional culture in upper secondary Schools.

### **1.5 Delimitations and Limitations**

In the study, the richly historied Chinese traditional culture is characterized with Confucianism. However, Confucianism is one of most important parts but could not intend as representative of the whole of Chinese traditional culture. Therefore, the conceptualizations of Chinese traditional culture in a different manner may lead to different findings.

The constraints in my fieldwork and the relatively small sample also decrease the generalizability of findings. The fieldwork was conducted in an upper secondary school, in Xiamen, China. However, there are some differences between the coastal and inland regions in China, such as economic development, the conditions for

running schools, and the quality of teachers and students. The thesis focuses on the relationship between hidden curricula and the preservation of Chinese traditional culture in Xiamen, as a typical city in Chinese eastern coastal areas. It is the special historical experience and social political contexts in Xiamen that makes the contradictions between modern education system and Chinese traditional culture more acute, which bestows more significance but generalizability upon the research in Xiamen. Additionally, all the data in the study is based on upper secondary school students' perceptions, and do not address attitudes from parents, headmasters, and students in primary schools, and universities. Therefore, the findings of this study are most generaliseable to the improvement of the preservation of Chinese traditional culture in the school with upper secondary school students' perspectives.

### **1.6 Structure of the study**

Chapter one contains the introduction where the background, research questions and Objectives, delimitations and Limitations, and significance of the study, are presented.

Chapter Two introduces the conceptual framework. Three main sections: Chinese traditional culture, hidden curriculum and the hidden curriculum's impact on cultural diffusion, are introduced. In 2006, An Outline Program for Development of Chinese Culture from 2006 to 2010, issued by the State Council in China, proposed to add more Chinese traditional poetry and classical Chinese prose into Chinese Curriculum, and integrate every Curriculum in Primary and Secondary School with Chinese Excellent Traditional Culture . Indeed, Chinese government has placed more and more emphasize on Chinese traditional culture in the official curriculum. At the same time, a fair number of people are running into mass action to require their young children to learn Obscure Chinese Classics <sup>1</sup> and learning Chinese traditional passage becomes a difficult the work load for Children. However, hidden curricula's role in transmitting Chinese traditional culture is not paid enough attention yet in the field of

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<sup>1</sup> The classics means the traditional authority work, "the four books and five classics", which were compiled by Confucius, either in the historical perceptibility, in the widespread approval, or in cultural influence, etc, may be called deservingly "the classical works". However, they are too difficult for young Children.

Chinese education study. Through discussing the definition on Chinese traditional culture and the hidden curriculum, I examine in what way hidden curricula have affected the preservation of Chinese traditional culture in upper secondary school.

In Chapter Three, I will look into the background of Xiamen to reveal why I choose this city to do systematic investigation. This city with the 1726-years-old history in China, keeps its noticed and ingrained Chinese traditional culture, from language to religion. At the same time, as a special economic region of China, it is one of earliest areas in China facing the trend of globalization and modernization, such as economic and educational modernization.

Chapter Four contains the methodology used for this study. A brief comparative review of the main characteristics of the quantitative and qualitative paradigm in social science and the introduction of the methodological triangulation are given to provide some grounds for the particular approach I have chosen for the topic. I briefly illustrate how methodological triangulation approach is fit for understanding the relationships on hidden curricula and Chinese traditional culture's transmitting in upper secondary school in China. Subsequently, I give an account of how data was collected, analyzed and the issue over criteria for judging the quality of research designs covering validity and reliability is addressed.

In Chapter Five, the findings, discussions for student' perceptions and attitudes towards Chinese traditional culture are presented. Relationships among hidden curricula constructs and the preservation of Chinese traditional culture are addressed. And, the hidden factors hindering the preservation of Chinese traditional culture in the school are explored.

Finally in Chapter six, the findings are summarized and conclusions are presented. This study attempts to provide the upper secondary school in China with a diagnosis of the reality of the preservation of Chinese traditional culture regarding the hidden curriculum, promote a practical cooperation among government, school, and family and provide Chinese students with a valid and effective way of inheriting Chinese traditional excellent culture. Findings are given in different dimensions, and conclusions are drawn based on the data analysis and the discussions.

## **Chapter2 Theoretical Frameworks**

### **2.1 Introduction**

In this chapter, I introduce some theoretical frameworks designed to make clear three main sections: Chinese traditional culture, hidden curriculum and the hidden curriculum's impact on cultural diffusion. On 2 November 2001, the General Conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO) at its thirty-first session at Paris adopted Universal Declaration on Cultural Diversity. The Declaration affirms that "respect for the diversity of cultures, tolerance, dialogue and cooperation, in a climate of mutual trust and understanding are among the best guarantees of international peace and security", and possesses great practical significance to guide all nationalities in the world to protect and inherit their own culture. Researches on Cultural diversity and global culture have begun from 1990s. one of common assumptions about global culture is that "the economic globalization has a strong influence on every national culture; Reduction of differences among every national culture, finally, will lead to the global culture" (He Xingliang, 2005:33), which increases the pressure on protecting and developing Chinese excellent traditional culture. Let's take an American film as an example to illustrate this kind of global culture:

In the summer of 1998, Disney released its 36<sup>th</sup> animated film named *Mulan*, and received great response from both in US and other countries around the world. This film was based on Chinese ancient legend of Hua Mulan, a young woman who was supposed to have taken her ailing father's place in the Emperor's army during a fierce invasion. Her story told a dutiful, perceptive and broad - minded Hua Mulan who was not inferior to any man. However, in Disney's film *Mulan*, Hua Mulan was described as an American swarthy hoyden whose corner of eyes turned up at an angle of 45, and totally different from the image of Chinese woman with the Chinese traditional cultural sense. In the study, I examine the concepts of Chinese traditional culture under the new historic condition, and as an insider researcher, I would announce that

some western countries have shaped and spread Chinese traditional culture unauthentically. Then I look into concepts of hidden curricula in Xiamen and the focus is weighted on effects of hidden curricula on the preservation of Chinese traditional culture.

## **2.2 Chinese Traditional culture**

In 1899, the earliest Chinese writing scripts--- The inscriptions of the oracle bones of the Shang Dynasty <sup>2</sup> was found in China. These inscriptions came up during the 12th century BC and represented a fully developed script or writing system. Older types of writing already appeared on Neolithic pottery but were mere signs or symbols than writing. The oracle inscriptions reported the course, answer and result of a divining ceremony held by the king or a shaman. The text was written with brush and ink on the surface of a flat bone like the plastron of tortoises or turtles or a shoulder blade of cows (sometimes also other bones like skull bones or leg bones), then incised with a knife and reddened with cinnabar to make the character easier readable. If the earliest Chinese writing scripts are regarded as the mark of Chinese Civilization, Chinese Civilization, at least, possesses a three-thousand- year history. To define Chinese traditional culture with such a long history is not an easy work.

### **2.2.1 Savor Chinese cultural flavor**

In *mirror for man*, Clyde Kluckohn (1949) used about twenty-seven pages of the Chapter on the concept to manage to define culture in turn as:

- (1) “the total way of life of a people”
- (2) “the social legacy the individual acquires from his group”
- (3) “a way of thinking. feeling, and believing”
- (4) “an abstraction from behavior”
- (5) a theory on the part of the anthropologist about the way in which a group of

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<sup>2</sup> Oracle bone inscriptions (or Jia Gu Wen in Chinese Pinyin), the earliest Chinese writing scripts, are the ancient Chinese characters carved on tortoise shells and animal scapulas. The oracle bone inscriptions were mainly used for divination and keeping records of events happened in the late Shang Dynasty (1300 BC - 1046 BC).

people in fact behave

- (6) a "store house of pooled learning";
- (7) "a set of standardized orientations to recurrent problem."
- (8) "learned behavior"
- (9) a mechanism for the normative regulation of behavior
- (10) "a set of techniques for adjusting both to the external environment and to other members"
- (11) "a precipitate of history";

Friedman (1994) describes culture to be "a product of stabilizing properties in social reproduction itself, tendencies to the production of similar kinds of experience of the social world or worlds, to the production of similar frameworks of interpretation of the world and similar structures of desire and motivation" (Friedman, 1994:76). Those definitions make the culture independent of intellectual intuition of it or of sensuous perception of it. However, not a definition could fully comprehend the essence of Chinese traditional culture.

In 2008, I saw Constitution Day in Norway myself. Although Flakes of snow were falling onto the ground that day, I savored a kind of traditional cultural flavor in Oslo. Hundreds of party-clothed children and adults dress of their national costume walked in a parade singing to celebrate Norway's birthday. I indeed discovered the flavor of Norwegian traditional culture, which was totally different from American culture. However, Norwegian traditional culture is not those colorful traditional costumes themselves, but a kind of "feeling" expressed by those traditional costumes.

Lao-tzu, a Chinese philosopher who founded Taoism thought that the moral law that can be expressed in language is not the absolute moral law. The moral idea that can be defined with words is not the absolute moral idea. Therefore, as a Chinese, I found Chinese traditional culture that can be defined with words is not the absolute Chinese traditional culture. Clifford Greertz (1994) regards the concept of culture as a semiotic one. He takes culture to be those webs of significance he himself has spun, and the analysis of it to be therefore not an experimental science in search of law but

an interpretive one in search of meaning (Greertz, 1994:214). Similar with Clifford Greertz's individual interpretation on the concept of culture, Yang Lei (2007) uses "flavour" to describe this kind of "feeling" and make definition of Chinese traditional culture: Chinese traditional culture is not traditional Chinese life style, customs, practices and so on, but the "flavor" hold by varied scenes as Chinese traditional farming and weaving, fishing and hunting, founding and smelting, eating and drinking, singing and dancing, marketplace dealings, wars and conquests, diplomacies and navigation... The "flavor" looks not with the eyes, but with the mind---just think it and feel it in you mind.

### **2.2.2 The base for Chinese traditional culture: The theory of Yin-Yang**

In the view of philosophy, cultural backgrounds offer science and technology ontological assumptions and epistemological-methodological principles which form the research tradition in culture of Science and technology (Lauden, 1977). The theory of Yin-Yang is the unique research tradition and explanation model in Chinese culture of Science and technology, based on which Chinese traditional culture has been developed.

Within Chinese traditional culture, everything in the world is composed of Qi which has two kinds, Yin's and Yang's. Qi is the first principle to produce and form every thing in the world. Chuang Tru states, "It is Qi that unifies the whole word" (Chuang Tru, Chapter 22, Zhibei Travels). Chinese ancient philosophers classified Qi into two kinds, Yin's and Yang's, and all things in the world can be classified into the two.

"Yang originally refers to the part of a mountain facing the sun, while Yin refers to the part upon which the sun does not shine. However, using character-imagination and function-analogy, ancient Chinese people infinitely extend the original meanings of Yin and Yang, and think that every thing can belongs to Yin or Yang. Evidently, Yin and Yang are not like the concepts such as South Pole and North Pole, positive charge and negative charge, positive particle and negative particle, because the former is based on intuitive imagination and analogy, while the latter is based on logical analyses and experiments. Generally speaking, the moving, the high, the warm, the



bright, the ascending, and the external belong to Yang, while the still, the low, the cold, the dark, the descending, the internal belong to Yin”(Zhang Huaxia & Zhang Zhilin, 2003: 246).

Yin and Yang are not only used to make classification of all things in the world, but also used to express the mechanism of interaction. Zhang Zai says, “Yin’s and Yang’s are cyclical and alternate, get together and Separate, ascend and descend, interact, attract each other and repel each other” (Correcting Youthful Ignorance). When Yin (or Yin’s) and Yang (or Yang’s) are in the state of dynamic equilibrium, everything’s is stable, while when they are not in such a state, everything’s is turbulent.

Based on the theory of “Yin” and “Yang”, Chinese traditional culture could be regarded as a “Cultural Philosophy”, which focuses on the relationships between human-being and the universe(Wang Yude&Deng Rubo&Tao Weijun, 1996:1). Through disclosing the origin, the nature, the movement, change and development of the universe, Chinese traditional culture takes human to deliberate on the meaning of life, rights and duties of human, human’s role in the universe, final destination of human-being and so on. In ancient China, it is Chinese traditional moral values and principles advocated by Confucius that lead human-being and the universe to be in the state of dynamic equilibrium. Based on the theory of “Yin” and “Yang”, Chinese people have accumulated vast knowledge of nature and of technology in the history of civilization for thousands of years, made so many achievements of Science and technology in early time, and have created a long-standing, varied and colorful traditional culture.

### **2.2.3 Some thoughts from Confucius.**

Taking Confucianism as its core and containing other cultural formations, such as Taoism and Buddhism, Chinese traditional culture is the distillate of the thousands of years of Cathayan civilization (Wang Yude&Deng Rubo&Tao Weijun, 1996:1). Confucianism is a complex system of moral, social, political, and religious thought which had tremendous influence on the history of Chinese civilization up to the 21st century. Because of the length limitation in the thesis, I could not elaborate on

Confucianism in details. However, after reading *Analects of Confucius*<sup>3</sup>, I try to analyze some thoughts from Confucius to reflect the essence of Confucianism.

Confucius put the moral cultivation above the knowledge. In the Confucius' educational system, the informative content can be divided into the following six aspects:

(1) Songs: In spring and Autumn Period, the ruling class often discussed government affairs and people with songs. In order to cultivate politicians, Confucius called for studying the Songs. He said, "If you do not study the songs, you will be at a loss as to what to say"<sup>4</sup> (*Analects* XVI, 13). Confucius regarded Songs as the way of cultivating morality and governing the country. "Reciting the songs can arouse your sensibilities, strengthen your powers of observation, enhance your ability to get on with others, and sharpen your critical skills. Close at hand, it enables you to serve your father, and away at court, it enables you to serve your lord. It instills in you a broad vocabulary for making distinctions in the world around you"<sup>5</sup> (*Analects* XVII, 9).

(2) Music<sup>6</sup>: Confucius could sing and dance. He thought music could adjust people's temper, and make the personality perfect. He said, "I find inspiration by intoning the songs, I learn where to stand from observing ritual propriety<sup>7</sup>, and I find fulfillment in playing music"<sup>8</sup> (*Analects* VIII, 8). Also, he regarded the music as the only access to the bourn of authorization. "What has a person who is not authoritative got to do with observing ritual propriety? What has a person who is not authoritative got to do with the playing of music<sup>9</sup>?" (*Analects* III, 3)

(3) Ritual propriety: Confucius thought only the people who studied the ritual propriety could melt themselves into the society. "If you do not study the Rites, you

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<sup>3</sup> The *Analects* (论语) is a collection of sayings of Confucius, recorded by his disciples.

<sup>4</sup> 不学诗，无以言！

<sup>5</sup> 子曰：「小子！何莫学夫诗？诗：可以兴，可以观，可以群，可以怨；迩之事父，远之事君；多识於鸟、兽、草、木之名。」

<sup>6</sup> Chinese: 乐

<sup>7</sup> Chinese: 礼.

<sup>8</sup> 子曰：「兴於诗。立於礼。成於乐。」

<sup>9</sup> 子曰：“人而不仁，如礼何？人而不仁，如乐何？”

will be at a loss as to where to stand<sup>10</sup>” (Analects XVI, 13). The ritual propriety, tips of circulating from group to group, was essential to becoming a politician. “With Zihua wearing his sash and taking his place in the court, he can be sent to converse with guests and visitors<sup>11</sup>” (Analects V, 7). The Confucian theory of Ritual propriety refers to three important conceptual aspects of life: Ritual propriety associated with sacrifice to ancestors and deities of various types, social and political institutions, and the etiquette of daily behavior.

(4) Book of changes: Book of changes contained the simple thought of the dialectic.

The master said, “Let me live a few more years so that I will have had fifty years of study in which after all I will have remained free of any serious oversight<sup>12</sup>”

(Analects VII, 16). In fact, it is Book of changes that elaborated on the theory of “Yin” and “Yang” in details.

(5) Spring and autumn: Confucius’s thought was hidden in his spring and autumn, which could help his students accept the education about “rectification of names”<sup>13</sup>, and prevented ministers or generals from rebelling against their monarch or collaborating with the enemy.

(6) Ancient book In China: This book was edited by Confucius to help people study ancient history. Therefore, Confucius was the first teacher who paid much attention to history education in the world, and looked nostalgically upon earlier days, and urged the Chinese, particularly those with political power, to model themselves on earlier examples.

Confucius’s ideal talents were “sage” and exemplary person<sup>14</sup>. To cultivate sage was his highest aim; and, to cultivate exemplary person was the lower one. Confucius was unwilling to call himself “sage”. Because he has his own must for “sage”: “They cultivate themselves by being respectful. They cultivate themselves by bringing accord to their peers. They cultivate themselves by bringing accord to the people.”<sup>15</sup>

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<sup>10</sup> 不学礼，无以立！

<sup>11</sup> 赤也，束带立於朝，可使与宾客言也，不知其仁也。

<sup>12</sup> 加我数年，五十以学易，可以无大过矣。

<sup>13</sup> 正名。

<sup>14</sup> Chinese: 君子。

<sup>15</sup> 子路问君子。子曰：“修己以敬。”曰：“如斯而已乎？”曰：“修己以安人。”曰：“如斯而已乎？”

(Analects XIV, 45).

Confucius talked about exemplary person in The Analects. The most important one was that, an exemplary person should be virtuous. Nangong Kuo asked Confucius, “how is it that Yi was a master at archery and Ao was strong enough to push a boat on dry land, and yet both met an unnatural end, while Yu and Ji personally farmed the land, and yet came to rule the world?”

At the time, the master did not reply, but after Nangong Kuo’s departure, he remarked, “There is an exemplary person. There is someone who really esteems excellence<sup>1617</sup>” (Analects XIV, 6).

Secondly, an exemplary person in Confucius’ eyes should have the lofty statesmanship. He said, “I would like to bring peace and contentment to the aged, to share relationships of trust and confidence with my friends, and to love and protect the young<sup>18</sup>” (Analects V, 25). And, “The exemplary persons is not a utensil”<sup>19</sup>

(AnalectsII, 12), which means the exemplary persons is not a technician, to be used by others to do a single job. Also, Master Zeng gave a definition of an exemplary person, “A person to whom you can entrust an orphaned youth or commission the command of sovereign state, who in approaching great matters of life and death remains unperturbed---is this an exemplary person? Such is an exemplary person indeed!”<sup>20</sup>, (Analects VIII, 6). Thirdly, the good personal integrity was necessity of an exemplary person. The Master said, “Wealth and position gained through inappropriate<sup>21</sup> means---these are to me like floating clouds”<sup>22</sup> (AnalectsVII,15) “Where they take

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曰：“修己以安百姓。修己以安百姓，尧舜其犹病诸！”

<sup>16</sup> Chinese:德

<sup>17</sup> 南宫适问於孔子曰：「羿善射，荡舟，俱不得其死然。禹稷躬稼而有天下。」夫子不答。南宫适出，子曰：「君子哉若人！尚德哉若人！」

<sup>18</sup> 子曰：“老者安之，朋友信之，少者怀之。”

<sup>19</sup> 子曰：“君子不器。”

<sup>20</sup> 曾子曰：「可以托六尺之孤，可以寄百里之命，临大节而不可夺也，君子人与？君子人也。」

<sup>21</sup> Chinese:不义

<sup>22</sup> “不义而富且贵，於我如浮云。”

benevolence<sup>23</sup> conduct as their charge, is it not a heavy one? And where their way ends only in death, is it not indeed long?<sup>24</sup>” (AnalectsVIII,7) Finally, an exemplary person should be all-round. The master said, “ set your sights on the way(Dao) <sup>25</sup> , sustain yourself with excellence, lean upon authoritative conduct, and sojourn in the arts”<sup>26</sup>(AnalectsVII,6) Confucian theory of Dao and excellence is to advocate people base their life upon following a path designed to enhance the greater good, rather than self-interest. The benevolence conduct is the virtue of perfectly fulfilling one's responsibilities toward others, and Confucius hopes that one must always treat others just as one would want others to treat oneself.

Therefore, from Analects of Confucius , we could conclude that Confucius’ aim was to cultivating the exemplary person full of manners, righteousness and faithfulness, and the traditional moralities, such as benevolence, rightness and Ritual propriety, are the essence of Confucianism.

#### **2.2.4 Chinese traditional culture responding To the West and Modernization**

In *The Clash of Civilizations and the Remaking of the World Order*, Samuel P. Huntington (1996) raised three concepts---Rejectionism, Kemalism and Reformism. Generally speaking, following these three ways, the culture of the non-western society made different response to the Western impact. Under different historic periods, Chinese society also has adopted those three ways to respond differently to the west and modernization. Huntington (1996) described Chinese Rejectionism like this:

“For several centuries, China also attempted to bar any significant modernization or Westernization. Although Christian emissaries were allowed into China in 1601 they were then effectively excluded in 1722. Unlike Japan, China’s rejectionist policy was in large part rooted in the Chinese image of itself as the Middle Kingdom and the firm

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<sup>23</sup> Chinese: 仁

<sup>24</sup> 仁以为己任，不亦重乎，死而後已，不亦远乎。

<sup>25</sup> Chinese:道

<sup>26</sup> 子曰：“志於道，据於德，依於仁，游於艺。”

belief in the superiority of Chinese culture to those of all other peoples. Chinese isolation, like Japanese isolation, was brought to an end by Western arms, applied to China by the British in the Opium War of 1839-1842”(Huntington,1996: 72).

Actually, Huntington merely described a historical fact, that is, Qing Dynasty (1368-1644), closed China to international intercourse. However, we could not attribute the policy of seclusion from foreigners to the firm belief in the superiority of Chinese culture in China. There are many historical and cultural reasons to explain Closed-doorism in the Qing Dynasty. Actually, Chinese traditional culture holds a harmonious view that can accommodate everything, like the sea can contain the flows of many rivers.

According to Huntington (1996), Kemalism “was epitomized in the arguments of some late nineteenth century Japanese and Chinese intellectuals that in order to modernize, their societies should abandon their historic languages and adopt English as their national language. This view, not surprisingly, has been even more popular among Westerners than among non-Western elites. Westerners’ message is: To be successful, you must be like us; our way is the only way” (Huntington, 1996: 73).

“A third choice, that is Reformism, is to attempt to combine modernization with the preservation of the central values, practices, and institutions of the society’s indigenous culture. This choice has understandably been the most popular one among non-Western elites. In China in the last stages of the Ch’ing dynasty, the slogan was Ti-Yong, ‘Chinese learning for the fundamental principles, Western learning for practical use.’”(Huntington, 1996: 74).

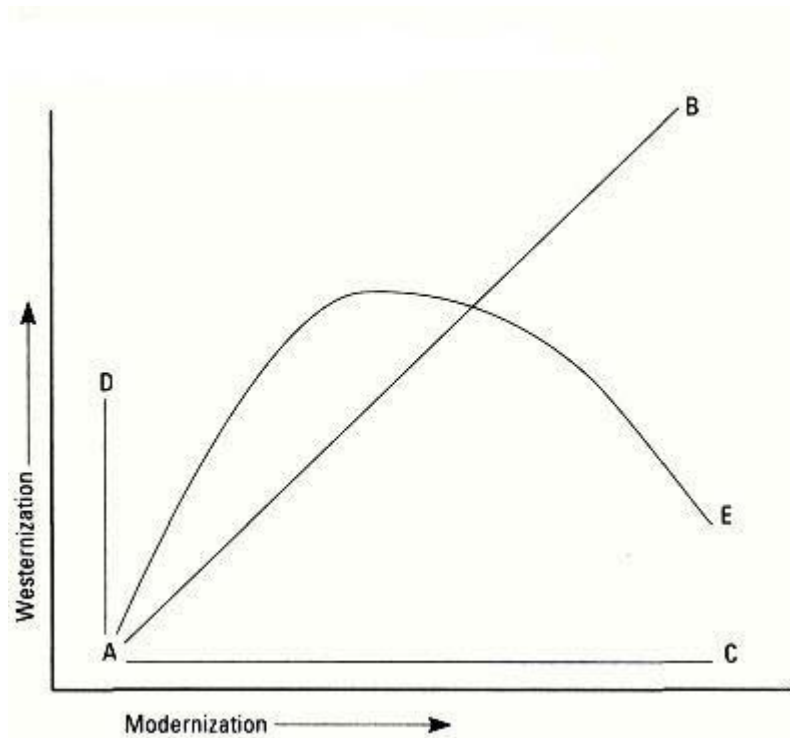


Figure2-2-4: Alternative Responses to the Impact of the West. (Huntington, 1996: 75)

From the figure2-2-4, the rejectionist would remain at Point A; the Kemalist would move along the diagonal to Point B; the reformer would move horizontally toward Point C. However, Huntington did not give a clear answer to the question “Along what path have Chinese modern society actually moved?”

Up to the 21<sup>st</sup> century, Chinese traditional culture has been placed in an important place in China. Today, facing the Chinese traditional culture “hot” in China, I would like use Huntington’s words to conclude Chinese traditional culture under the trend of modernization: “As the pace of modernization increases, however, the rate of Westernization declines and the indigenous culture goes through a revival. Further modernization then alters the civilizational balance of power between the West and the non-Western society and strengthens commitment to the indigenous culture” (Huntington,1996: 75 ).

### **2.2.5 Criteria in judging whether Chinese traditional culture is alive**

On November 28th, 2005, Prof. Zhang Xianglong gave a lecture on traditional Chinese culture in the Peking University, Beijing.

Prof. Zhang pointed out that Since the Opium War, Chinese people have started to learn from the west, but the radical reforms have also been destructive to traditional Chinese culture. Focusing exclusively on freedom and democracy and casting away all the traditional ideas of Chinese culture will end up in undermining the development of China. Since the opening and reform, China has accepted western thoughts and science in a more comprehensive manner. Confucianism can hardly sprout in this new age. Every culture is a living thing with its own history and soul. He proposed four aspects in judging whether a culture is alive: first, whether there are those who devote themselves to passing on the culture; second, whether the social structure on which it depends still exists; third, whether its basic values still influence people's vital choices; fourth, whether it's unique language is still living in people's expressions of feelings and ideas. Judging from that, Prof. Zhang concluded that traditional Chinese culture characterized by Confucianism has plunged into a dangerous situation.

The first two criteria ---“Organization sodality” and “social structure”, are to analyze the situation of Chinese traditional culture from macroscopic aspect. However, in this study, I will make use of the third and the fourth criteria, from microscopic aspect, to explore students' attitudes and daily life with Chinese traditional culture.

## **2.3 Hidden curricula**

### **2.3.1 Begin with the definition of curriculum**

In *Key Concepts for Understanding Curriculum*, Colin J. Marsh (1997) mentioned some definitions of curriculum as following:

- ①Curriculum is that which is taught in school.
- ②Curriculum is a set of subjects.
- ③Curriculum is content.



④Curriculum is a set of materials.

⑤Curriculum is a set of performance objectives.

⑥Curriculum is that which is taught both inside and outside of school and directed by the school.

⑦Curriculum is that which an individual learners experiences as a result of schooling.

⑧Curriculum is everything that is planned by school personnel.

Those definitions are almost related to “formal curriculum” or “official curriculum”, that is, all teaching activities according to certain plans, objectives and procedure in school, such as Target-Oriented-Curriculum in Hong Kong, National Curriculum in Britain, Centrally-Based Curriculum and School-Based Curriculum. Chinese secondary curriculum includes the Chinese language, mathematics, foreign language, physics, music, and physical education.

However, the seventh definition “Curriculum is that which an individual learners experiences as a result of schooling” gives us a different perspective to look into the curriculum. “It should be noted that each student acquires knowledge, skills and values not only from the official or formal curriculum but also from the unofficial or hidden curriculum” (Colin J. Marsh, 1997:5). Therefore, there is an interactive relationship between official curriculum and hidden curriculum, but the subordination of hidden curriculum to official curriculum. To some extent, the hidden curriculum could have a bigger influence on students than the official curriculum.

### **2.3.2 Concepts of hidden curriculum**

Jackson (1968) was the first to pose a concept of the hidden curriculum. In *life in classrooms*, he discussed three hidden key factors in school daily lives which even the youngest student must learn to deal with and could determine students’ achievement in school ---crowds, praise, and power, which “combine to give a distinctive flavour to classroom life collectively form a hidden curriculum”(Jackson, 1968:10). Also,

Gordon (1982:187) defined hidden curriculum in details: every pupil encounters each day at least three different aspects of his/her school environment:

- (1) “The physical environment”;
- (2) “The social environment, made up of the people within the school, the relationships between them and the social structures they create”;
- (3) “The symbolic or cognitive environment, made up of the ideas, problems and information the pupil grapples with both on his own, in reading, and in discussion with other pupils and with teachers in class and other official activities. Each of these three aspects of the school environment has associated with it a hidden curriculum” (Gordon, 1982:187).

As time goes on, the extensive research done by social scientists has given us a much wider understanding of the hidden curriculum. Elizabeth Vallance (1983:9) elaborated on hidden curricula in three dimensions:

“(1) Hidden curriculum can refer to any of the contexts of schooling, including the students-teacher interaction unit, classroom structure, the whole organizational pattern of the educational establishment as a microcosm of the social value system. (2)Hidden curriculum can bear on a number of processes operating in or through schools, including values acquisition, socialization, and maintenance of class structure. (3)Hidden curriculum can embrace differing degrees of intentionality and depth of hiddenness as perceived by the investigator, ranging from incidental and quite unintended by-products of curricular arrangements to outcomes”(Vallance ,1983:9)

In China, the research on hidden curriculum also aroused some scholars’ interest. Professor Huang Zhengjie (1984) utilized Newman’ theory about the learning outcome to explain the hidden curriculum. F.M. Newman divided study into four parts as following:

Tablel: Four kinds of study outcome

	Intended	Unintended
Expected	1	2
Unexpected	3	4

From the tablel, the first part means a kind of students' study is fit for teachers' expectation and intention. The second part means some students' study could be expected by teachers, but teachers are unintended or reluctant to see this kind of achievements. The third part means that teachers are willing to see a kind of students' study, but this kind of achievement is beyond teachers' expectation. The fourth part means some students' study is beyond teachers' expectation and intention. Professor Huang regarded the unexpected students' study, that is, part 3 and Part 4, as the hidden curriculum.

Zhao Zhengmin (2000) demonstrated different theories from international and Chinese scholars on contents of the hidden curriculum, and the forms of the hidden curriculum in the tablell. From the tablell, all contents of the hidden curriculum, such as some products or spin-off from educational environment, knowledge, values, moral norms, and attitudes are educational experience from educational environment, could be regarded as the educational experience. Furthermore, this educational experience is in a hidden form, that is, Students or teachers were unaware of it. Therefore, Zhao Zhengmin (2000:144) gave a concluding definition on hidden curriculum: through environmental impact, educators transfer all unexpected and unplanned, intended and unintended educational experience to students.

Tablell: Different theories from international and Chinese scholars on contents of the hidden curriculum. (Zhao Zhengmin, 2000:143)

<b>The contents of the hidden curriculum</b>	<b>The forms of the hidden curriculum</b>
Effective experience in regular use in the school	Unpublicized, unexpected, and unrealized
Some products or spin-off from educational environment	Students were unaware of those products or spin-off.
Knowledge, values, moral norms , and attitudes	Unexpected and unplanned
Environment, atmosphere in the school	Study beyond the confines of the classroom setting

### **2.3.3 The Hidden Curriculum's Impact on Students**

On 6<sup>th</sup> December, 1995, Professor Huang GuangXiong delivered a lecture in Diwan University, Taiwan to conclude hidden curriculum's impacts on students.

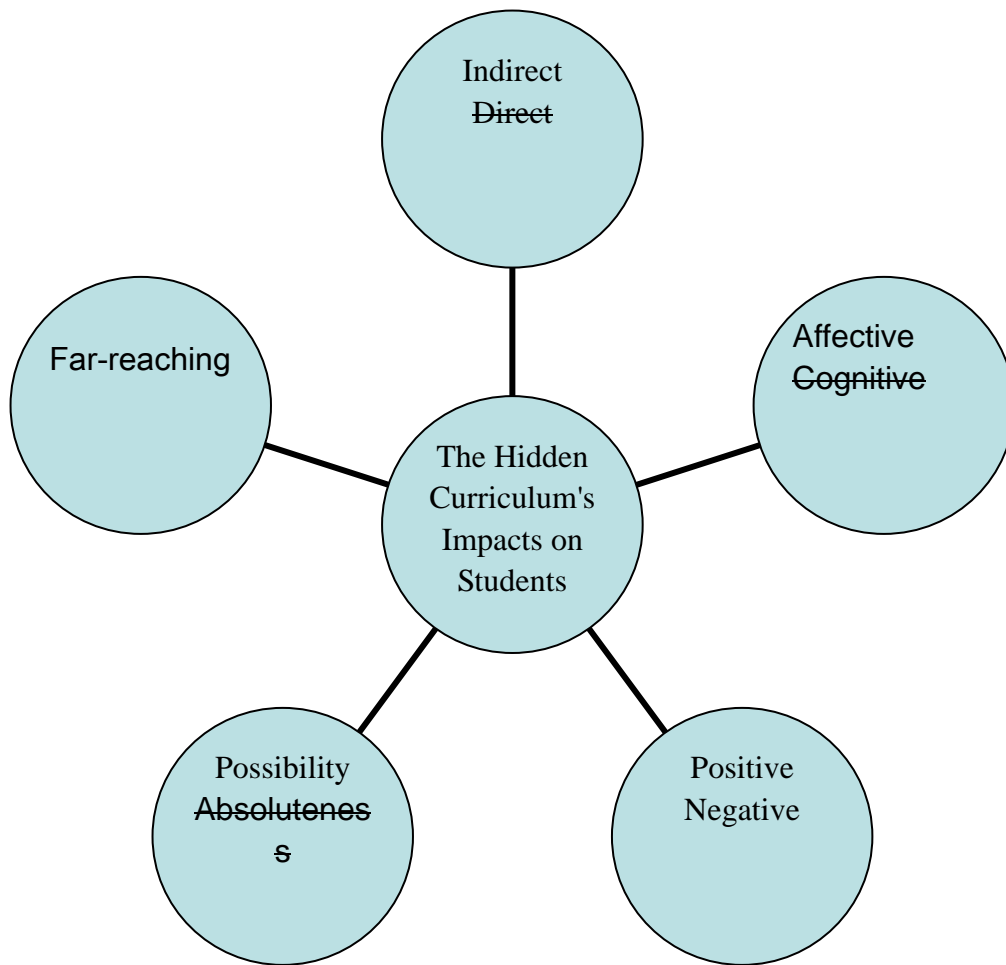


Figure2-3-3: How the hidden curriculum influence on students

As the figure2-3-3 shows, Huang (1995) gave some specific examples to illustrate hidden curriculum's impacts:

First of all, Students' values and attitudes could be easily influenced by the hidden curriculum, whose impact is affective but cognitive. Traditional moral values are a main part of Chinese traditional culture. In this sense, research on hidden curriculum influencing students' values in this study is more significant than official curriculum which focuses on developing students' knowledge and skills.

Secondly, hidden curriculum's influence is indirect. For example, the ringing bell in school directly tells students that Class begins or finishes, and indirectly teaches

students punctuality. The indirection is one of characters of hidden curriculum's impacts.

Thirdly, the hidden curriculum is a two-blade sword, which means its impact is both positive and negative. Jackson also possesses the similar view. Regarding positive effects, Jackson (1968) reported that valuing successful competition in the working world had an effect on students' skills, beliefs, and attitudes toward work. In terms of negative effects, discipline problems may occur for students who have difficulty following and internalizing classroom rules and daily routines (Jackson, 1968).

Fourth, the hidden curriculum's impact is just a possible state. For example, Dawn flag raising ceremony in school could highlight the patriotic sentiment of students. However, the kind of ceremony also may make students feeling disgusted. Therefore, hidden curriculum's impact is possible but absolute.

Last but not least, hidden curriculum always has an effect on students' values perspective and view of life, and this impact is far-reaching and unforgettable.

During his lecture, Huang (1995) concluded Hidden curricula construct in Chinese society as following:

1) The construct physical environment contains patterns of campus and classroom layout, and school building design.

2) The construct social environment refers to students' experience in the campus any time, any place, which excludes all kinds of systems and regulations in school and attending academic courses in the classroom. Therefore, School rules, Ceremonies, Rituals, and routines belong to social environment in the school. In this term, social environment focuses on exposing students to Chinese traditional culture imperceptibly.

3) The construct Cognitive environment represented the mode of relationship

among teachers, students, and textbooks, which includes Teacher-student Interaction, textbooks and Pedagogy, which produces different impact on students' values and behaviors.

I use those three hidden curricula constructs as quantized index to explore the relationship between the hidden curricula and preservation of Chinese traditional culture in the study.

#### **2.3.4 Hidden curriculum and the diffusion of culture**

Those characteristics of the hidden curriculum motioned above, such as flexibility, Diversity, extensiveness and far-reaching, result in a special contribution to the diffusion of Chinese traditional culture in the school. Students can acquire values that shape their aspirations, their thinking and mentality and their spirituality. It is a good way to promote national unity, create a sense of cultural identity, as well as ensure that the cultural heritage is being preserved. The effects are not immediately obvious, but they are deep and wide. Xie Chunyan( 1998) pointed out that the hidden curriculum, compared with the official curriculum, had greater influence on the preservation of Chinese traditional culture, especially for traditional moral in the school. Students' active participation is an important base for every effective educational activity. With the proper guidance in students' character-building and values-developing, hidden curriculum focuses on self-education to imperceptibly expose students into the climate of learning traditional culture (Xie Chunyan, 1998). The school could not merely depend on the official curriculum to Shape students' Personality and inculcate students with Chinese traditional moral, but more depends on imperceptible influence from the hidden curriculum. Those imperceptible influences are not compulsory, but lie in all kind of situational activities and Interpersonal communication in the school. In simple terms, it is easier for the hidden curriculum to cause students' emotions and carry students along with Chinese traditional moral. Furthermore, the hidden curriculum could serve the positive function as inspiring students' enthusiasm and initiative to accept Chinese traditional culture. If the school makes good use of the hidden curriculum, it is possible to make

learning Chinese traditional culture a joyous process for students (Xie Chunyan, 1998).

## **2.4. Conclusion**

The previous chapter presented the conceptual framework. The reviewed literature has revealed several concepts of Chinese traditional culture and hidden curriculum, from which the flavor of Chinese traditional culture and constructs of the hidden curricula have been raised. Chinese traditional culture is the distillate of the thousands of years of Cathayan civilization, and takes Confucianism as its core. The “flavor” from Chinese traditional culture looks not with the eyes, but with the mind---just think it and feel it in you mind. And the hidden curriculum is like an invisible hand to transfer all unexpected and unplanned, intended and unintended educational experience to students, also could transfer the “flavor” from Chinese traditional culture to students, which has a greater influence on the preservation of Chinese traditional culture than the official curriculum. The special influence of the hidden curriculum on Chinese traditional culture, especially for Chinese traditional morality, has become been analyzed and become the base for the study. The next chapter will focus on the data collection and the method used in analyzing the data.



## Chapter 3 Overview of traditional culture and modern education in Xiamen, China

### 3.1 Introduction

This chapter aims to present an overall backdrop to the research by introducing and describing traditional culture and modern education in Xiamen, China, as it is the location of the upper secondary school where the fieldwork took place. A brief history and Chinese traditional culture together with international flavor in Xiamen are presented. The contradictions between modern education system and Chinese traditional culture are discussed within Chinese traditional perspective.



Figure 3-1: Map of China: ● stands for the location of Xiamen

### 3.2 History and culture

Xiamen City is situated along Chinese south-eastern coast. As we can see on the figure 3-1 over, it is close to Taiwan, just separated from Taiwan only by the narrow Taiwan Straits. The city occupies an area of 1,565 square kilometers, with a

population of 2.43million in 2007.

Its rich and dramatic history is replete with pirates, rebel leaders, and European merchants. Known in the West as Amoy, Xiamen has a long history as a port city: During the Song Dynasty (960-1279 AD), Xiamen was known as a sustainable international seaport; In 1387, the Ming Dynasty used the place as base against pirates, and was part of Quanzhou. Xiamen was the port of trade first used by Europeans (mainly the Portuguese) in 1541. It was China's main port in the nineteenth century for exporting tea. In 1842, Xiamen was one of the five Chinese treaty ports opened by the Treaty of Nanjing (signed in 1842) at the end of the First Opium War between Britain and China. As a result, it was an early entry point for Protestant missions in China. Gulangyu Island was transformed into an international settlement, later taken over by Japanese invaders at the start of World War II. Until now, many of the old treaty-port and colonial buildings in Western styles still survive. From the figure3-2-1, we could see many Victorian and Neoclassical style buildings in Gulangyu Island.



Figure3-2-1: Architecture in Gulangyu Island, Xiamen

(Source: <http://www.gly.cn/bnjz/jzls.php>)

Famous for being an ancestral home to overseas Chinese, Xiamen possesses its own local language, which is called Southern Fujian Dialect, also called Hokkien. This dialect has been passed down from generation to generation for hundreds of years, and has a plenty of characteristic vocabulary which are not used in Mandarin or other local languages in China. Also, Southern Fujian Dialect is widely used and understood across the southern region of Fujian province as well as Taiwan. Xiamen is famous for South Music, Xiamen Philharmonic Orchestra, puppet show, Gezi

Opera and temple celebration events.



Figure3-2-2: Gezi Opera in Xiamen

(Source: [http://news.xinhuanet.com/photo/2007-11/07/content\\_7023390\\_1.htm](http://news.xinhuanet.com/photo/2007-11/07/content_7023390_1.htm))

The figure3-2-2 is a scene from Gezi Opera in Xiamen. Gezi Opera is the only form of Han traditional drama known to have originated in Southern Fujian. The language used is a stylized combination of both literary and colloquial registers of the Southern Fujian dialect. Its earliest form adopted elements of folk songs from Zhangzhou, Fujian, China. The story elements are traditionally based on folk tales of the Hokkien (Minnan) region.



Figure3-2-3: traditional puppet show in Xiamen

(Source: <http://lvpin-lvpin.spaces.live.com/>)

The figure3-2-3 is a scene from traditional puppet show in Xiamen in Xiamen.

Chinese puppet shows, which originated in the Han Dynasty (206 BC-AD 220) and flourished in the Tang (618-907 AD) and Song (960-1279) dynasties, have a history of more than 1,000 years. The art is categorized into four types, based on the shapes of the puppets and the operative skills: figure puppets, marionettes, stick puppets and wire-supported puppets. Each has its own artistic characteristics. At present, puppet shows are usually accompanied by the tunes of local operas and some include dialogues, song and dance.

### 3.3. International flavor in Xiamen

The rich and dramatic history bestows Xiamen a strong international flavor. in the early 1980's,Xiamen was declared one of China's first Special Economic Zones, and became one of the earliest areas opening up to the outside world in modern China, taking advantage of the city's heritage as a trading center and the proximity to Taiwan. It is reported by China Briefing Business Report (2009) that within last 30 years, tremendous changes have taken place in Xiamen:

- Since 1981, Xiamen port ranks 8th among the top ports in China and 30th among the world's top 100 ports
- By the end of 2000, a total of 4,991 projects with foreign direct investment had been approved in the city, with a contractual foreign investment amount of US\$17.527 billion and an actual foreign investment amount of US\$11.452 billion. Also, Xiamen is the host of the China International Fair for Investment and Trade held annually in early September to attract foreign direct investment into the Chinese mainland.
- It was recently named China's 2nd most livable city.

### **3.4 Challenge to traditional culture in Xiamen**

However, while the government is accomplishing the industrialization and modernization in Xiamen, Chinese traditional culture in Xiamen is facing an unconscious crisis. For example, the Southern Fujian dialect has no official status, and the official language of all government business is Mandarin. When I lived in Xiamen from 2002 to 2006, I found most young people were not able to, or did not want to speak Southern Fujian Dialect in Xiamen. Collecting, editing, publishing and studying about 1000 nursery rhymes going around ancient Xiamen, Guo Canghai( 2008) reveals a little anxiety on Chinese traditional culture in the modern Xiamen: in the past, plenty of nursery rhymes sang with Southern Fujian dialect were going round Xiamen; Folk cultural activities were nothing if not varied. Nowadays, many nursery rhymes in Xiamen have been lost to the world, and most young people can not speak Southern Fujian dialect any more. (Guo, 2008)

Also, the story-telling was a popular and interesting ancient folk art for more than 200 years, which makes use of Southern Fujian Dialect to tell Ancient and modern anecdotes. During the Cultural Revolution (1966-1976), the story-telling was criticized dramatically even forbidden. Since then, the story-telling has become a degenerated form of an ancient folk art. Nowadays, the storytelling performers in

Southern Fujian can be reckoned up on the fingers of one hand---less than 10 persons (Guo, 2008).

### **3.5. Modern education and Chinese traditional culture in Xiamen**

China adopted an American-style school system in 1922 (Gao 1985) and now has a 6-3-3-4/5 structure, that is, six years of elementary school, three years of lower secondary school (corresponding to American junior high school), three years of upper secondary school (corresponding to American senior high school), and four or five years of university education( Zhong Deng, 1997). Nominally, China's system operates in a highly centralized way. In Xiamen, all schools at a given level use the same textbooks and arrange their courses, requirements, teaching hours, and lesson speed according to teaching plans issued by the national Department of Education.

Regarding as knowledge system and Learning System, there are some contradictions between modern school and Chinese traditional culture in Xiamen. In the knowledge system, every upper secondary school takes a set of unified national teaching materials, which are divorced from students' daily life in Xiamen, let alone spreading local traditional culture. In the learning system, Chinese traditional culture has been spread in Xiamen through home education and social education, which produce far-reaching and unperceivable influence on students. However, to some extent, the modern education in Xiamen brings the adverse effect on the preservation of Chinese traditional culture. For example, some students would like to talk to his or her grandfather and grandmother in Southern Fujian dialect; but teachers encourage every student to speak in Mandarin, even forbid students to speak in Southern Fujian dialect in the school.

Putting forward the contradictions in the study is not to call for abandoning modern education, but to improve an important link between modern education and Chinese traditional culture, and integrate the excellent Chinese traditional culture into modern education in Xiamen. However, from the perspective of Chinese traditional culture, Modern education and Chinese traditional culture are the affiliating and interrelating parts of a conflicting and unifying entity. How can I make use of Chinese traditional culture to explain the contradictions between the modern education system and the

preservation of Chinese traditional culture? As the figure3-5 shows, the modern education system and the preservation of Chinese traditional culture are like Yang and Yin to reinforce or counteract each other. If a school pays more attention to promoting Chinese traditional culture, it would be criticized by some teachers and parents to occupy too much time for students to receive modern scientific knowledge and skills and waste students' time and educational resources. However, through education of Chinese traditional culture, to cultivate students' spiritual moral ideals and right outlook on life and good moral character would be will prove long term beneficial to students' academic activities. Therefore, the positive and negative relationships coexist between modern educational system and the preservation of Chinese traditional culture. "The Doctrine of the Mean"originally derived from the Analects of Confucius which reads: "The Master [Confucius] said, the virtue embodied in the doctrine of the Mean is of the highest order. But it has long been rare among people", could be a proper ideology to deal with the contradictions between modern educational system and the preservation of Chinese traditional culture. The Doctrine of the Mean is to maintain balance and harmony from directing the mind to a state of constant equilibrium. Form this perspective, the school could try best to keep balance between modern educational system and the preservation of Chinese traditional culture and never be extremely concerned with each side. Using the theory of "Yin" and "Yang" to look into the relationship between the Modern education and Chinese traditional culture provides the study with a premise, that is, we could make use of some tools to reconcile the contradictions between the Modern education and Chinese traditional culture. However, could the hidden curriculum become the tool?

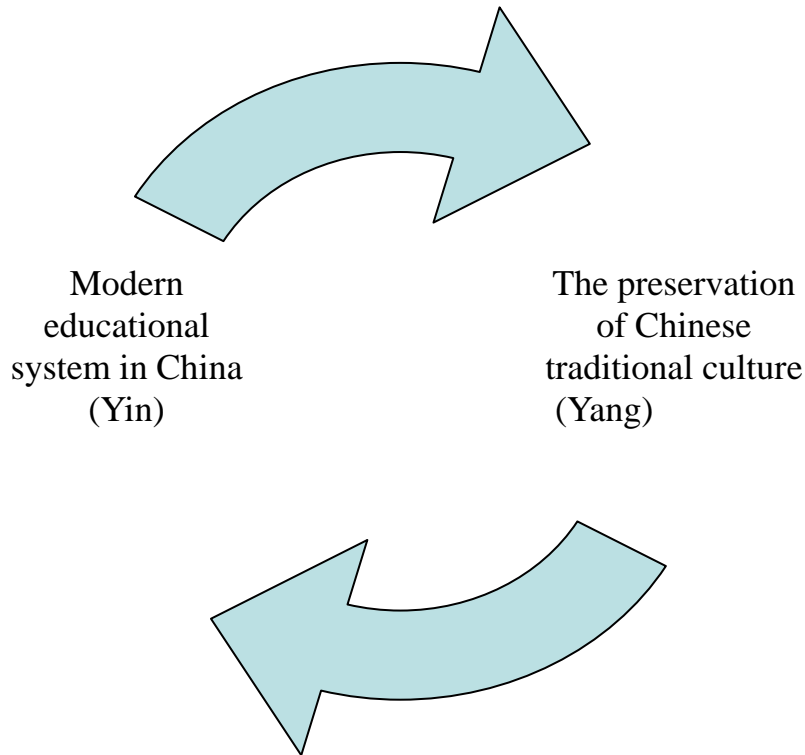


Figure3-5: Chinese traditional research mode of “Yin” and “Yang”.

### 3.6 Conclusion

Xiamen, the city with the 1726-years-old history in China, keeps its noticed and ingrained Chinese tradition, from language to religion. At the same time, it is one of earliest areas in China facing the trend of globalization and modernization, such as economic and educational modernization. As it is in the special city that Chinese traditional culture and globalization coexist in abundance, the contradictions between modern educational system and Chinese traditional culture are becoming more acute. The research on the utilization of hidden curriculum to preserving Chinese traditional culture in the modern school in Xiamen is initial but urgent. Therefore, I dropped myself into the city like a hot potato, to do my research.



## **Chapter 4 Methodology**

### **4.1 Introduction**

From the middle of December 2008 to the beginning of January 2009, a questionnaire survey, direct observation, and focused interviews were conducted in an upper secondary school in Xiamen, in Fujian Province, China. Direct observations in qualitative research are another important part of the study. The direct observation is directed to students' daily school lives to look into the subtle relationships among students, hidden curricula and Chinese traditional culture. This chapter is to introduce the data and method in the study. I design my research with a combination of the quantitative and the qualitative method, and quantitative methods have been used as the main research method. Therefore, a questionnaire survey, focused interview, and direct observations were conducted in my empirical research. The purpose of this is to provide some grounds for the fact that the particular approach I have chose is suitable for exploring the relation between hidden curricula and Chinese traditional culture's transmitting in Chinese upper secondary school. Direct observation leads me to gain a visual sense on the school buildings design and interaction between teachers and students, and understand students' daily life. Subsequently, I give an account of how data was collected, how the data was analyzed, and the issue over the criteria for judging quantitative research covering validity and reliability is addressed.

### **4.2 Qualitative and Quantitative approaches: a brief comparison**

Qualitative and Quantitative research constitute different approached to social investigation and carry with them important epistemological and ontological considerations. Qualitative research can be construed as a research strategy that usually "emphasizes words rather than quantification in the collection and analysis of data", and "emphasizes an inductive approach to the relationship between theory and research" (Bryman, 2004:20). However, quantitative research can be construed as a research strategy that "emphasizes quantification in the collection and analysis of data" and "entails a deductive approach to the relationship between theory and

research” (Bryman, 2004:19).

According to Bryman (2004), qualitative research would focus on the way in which individuals interpret their social world and regard social reality as a constantly shifting emergent property of individuals’ creation. Thus, “qualitative methods facilitate study of issues in depth and detail. Within qualitative research, a wealth of detailed information about a much smaller number of people and cases could be produced.

On the other hand, quantitative research has incorporated the practices and norms of the natural scientific model and of positivism in particular, and view social reality as an external, objective reality. Thus, Quantitative methods require the use of standardized measures so that the varying perspectives and experiences of people can be fit into a limited number of predetermined response categories to which numbers are assigned. By measuring the reactions of a great many people to a limited set of questions, quantitative approach could facilitate comparison and statistical aggregation of the data. This gives a broad, generalizable set of findings presented succinctly and parsimoniously.

#### **4.3 Methodological triangulation: combination of self-completion questionnaires, focused interview and direct observation**

Self-completion questionnaires are analyzed to get a general picture about those hidden Curricula influencing Chinese traditional culture’s transmitting in upper secondary school, and find out the hidden Curricula construct playing most important role in transmitting Chinese traditional culture in upper secondary school. And, focused interview facilitates the interpretation of the relationship between hidden curriculums and Chinese traditional culture’s transmitting, and concentrates on the specific issue which students most care about. Direct observation offers a visual sense to the hidden curriculum in the school, and understanding students’ daily life in detail. This combination of questionnaires, focused interview and direct observation is described as triangulation, which “entails using more than one method or source of data in the study of social phenomena” (Brman, 2004:275), and provides a better understanding of a phenomenon.

#### **4.4 Population of sampling**

Students in the upper secondary school in Xiamen become the population of sampling. The reason for choosing upper secondary schools as my focus of study is that students in upper secondary school have developed some beliefs and worldviews of their own, which make the interview with students more significant. “Students in upper secondary schools are at a formative stage in emotional, physical, and mental development, which makes a study of their lives and perceptions all the more interesting and informative” (Simon, 2000:2). Furthermore, as Chinese government has been implementing curriculum and examination reform in the upper secondary school, the research in the upper secondary school would be well connected with implications of such reforms.

#### **4.5 Self-completion questionnaires and questionnaires design**

Questionnaire survey is one of the main instruments for gathering data using a social survey design. It covers forms of administration. My study makes use of these self-administered questionnaires, that is, all respondents were under my supervision in the classroom. Through self-completion questionnaires, I gained a general picture about my research questions---whether Hidden curricula have an impact on transmitting Chinese traditional culture to students. Before designing my questionnaire, I conducted a pilot testing by thorough literature review and talking to some students and teachers so that I could take everything related to the hidden curricula into consideration. As the research is done in China, Chinese is used in questionnaires and then all the information is translated into English. The questionnaires (See:Table III) are designed into two parts:

The first part is to investigate students’ perceptions and attitudes towards Chinese traditional culture, including the feeling of identity with Chinese traditional culture, the Degree of enthusiasm towards Chinese traditional culture, Students’ attitudes towards Chinese traditional culture and students’ Cognitive Proficiency in Chinese traditional culture.

The second part is to explore the relationship between the hidden curriculum and

the preservation of Chinese traditional culture in the school. According to Huang (1995), the hidden curriculum can be divided into physical environment, social environment, and cognitive environment. Therefore, I design the questionnaires in consideration of layouts of classroom and school, students' extra-curriculum activities, teachers' attitudes towards Chinese traditional culture, learning traditional culture climate among classmates and teaching materials.

Table III: The structure of the questionnaires

<b>Part one: students' perceptions and attitudes towards Chinese traditional culture</b>	<b>Part two: the relationship between the hidden curriculum and the preservation of Chinese traditional culture in the school.</b>
the feeling of identity with Chinese traditional culture	layouts of classroom and school (physical environment)
the Degree of enthusiasm towards Chinese traditional culture	students' extra-curriculum activities (social environment)
Students' attitudes towards Chinese traditional culture	Teachers' attitudes towards Chinese traditional culture, learning traditional culture climate among classmates and teaching materials. (cognitive environment)
Students' Cognitive Proficiency in Chinese traditional culture.	

Questionnaires were completed by 80 to-be respondents in a classroom under my supervision. However, I found some to-be respondents went out of the classroom very soon and left the incomplete even margin questionnaires on the desk.



Figure 4-5: students were dealing with the questionnaires.

I did not ask more than a very small number of open questions to get more from respondents to settle the other question---how hidden curriculum influence students' to inherit Chinese traditional culture. However, focused interview comes out in my study to explain the question 'how' or 'why'. Actually, I did require respondents to write personal information on the questionnaires, according to which I could select some special respondents to make interviews.

#### **4.6 Focused interview**

Focused interview is devised by Merton et al. (1956) to refer to an interview using predominantly open questions to ask interviewees questions about a specific situation or event that is relevant to them and of interest to the researcher.

I use this focused interview with two goals: 1) To add depth, detail, and meaning at a very personal level of experience 2) To probe into the factors which students think hindering the preservation of Chinese traditional culture within content of hidden curriculum in Chinese upper secondary school. The Convenience sampling approach

and purposive sampling approach based on the finding of questionnaires were adopted in the focused interview.

A convenience sample is one that is simply available to the researcher by virtue of its accessibility (Bryman, 2003:100). I made interview with two Senior 1 students, two Senior 2 students and a young teacher after their class meeting to discuss on difficulty in the preservation of Chinese traditional culture in the school.

With purposive sampling the sample is “hand picked” for the research. The term is applied to those situations where the researcher already knows something about the specific people or events and deliberately selects particular ones because they are seen as stances that are likely to produce the most valuable data (Oakley, 1981:30).

In the canteen, I made focused-interview with two senior3 students who had left the empty questionnaires on the desk for me to understand why they did not want to make any response to the study.

#### **4.7 Direct observation**

‘The observation can range from formal to casual data collection activities’. Observational evidence is often ‘useful in providing additional information about the topic being studies’ (Yin, 1994, p. 86, 87).

I was present in the school for half a month to conduct non-participatory observation. Teachers and students were not informed in advance about my investigation and the fact that they would be observed. And, I observed the whole process of the class, patterns of campus and classroom layout, the relationship between students and teachers, and the extra-curricular life, etc. with everything going on as usual.

During about two weeks, I attended four lectures on Chinese language, of which two lectures are about Chinese Classics. Also, I attended two class meetings, which are considered as the most important part to cultivate students’ correct morality in the school. The observations were very fruitful. They presented the subtle relationships between hidden curricula and Chinese traditional culture in daily school life.

#### **4.8 Some prejudices against multi-strategy research**

Bryman (2004, p. 452) claims that ‘the argument against multi-strategy research tends to be based on either and sometimes both of two kinds of argument’ as following:

1) Research methods carry epistemological commitments.

Some writers have suggested research methods are ineluctably rooted in epistemological and ontological commitments.

2) Quantitative and qualitative researches are separate paradigms.

It conceives of quantitative and qualitative research as paradigms in which epistemological assumptions, values, and methods are inextricably intertwined and are incompatible between paradigms (e.g. Guba 1985; Morgan 1998). The paradigm argument is closely related to the previous one.

However, in fact, research methods are much more free-floating in terms of epistemology and ontology term. The tendency to use the methods associated with both quantitative and qualitative has been demonstrated in Platt’s general conclusion from her research on the use of research methods in American sociology between 1920 and 1960.

“Research methods may on the level of theory, when theory is consciously involved at all, reflect intellectual bricolage or post hoc justifications rather than the consistent working through of carefully chosen fundamental assumptions. Frequently methodological choices are steered by quite other considerations, some of a highly practical nature, and there are independent methodological traditions with their own channels of transmission...In many cases general theoretical/methodological, not guidelines with clear implications that are followed in practice” (Platt 1996: 275).

#### **4.9 Criteria for judging the quality of research designs**

It is often assumed that quantitative research criteria are regarded as unsuitable to qualitative research. The survey conducted by Alan Bryman, Saul Becker and Joe

Sempik (2008) strongly suggested two things: a preference for using a combination of traditional quantitative research criteria and qualitative research criteria for the judging the quality of mixed methods social policy research and for using different criteria for the quantitative and the qualitative components of a mixed methods investigation.( Alan Bryman, Saul Becker & Joe Sempik, 2008)

“Three of the most prominent criteria for the evaluation of quantitative social research are reliability<sup>27</sup>, replication<sup>28</sup>, and validity<sup>29</sup>” (Bryman, 2004, P28). Also, LeCompte and Goetz (1982) and Kirk and Miller (1986) also write about reliability and validity in relation to qualitative research, that is, external reliability<sup>30</sup>, internal reliability<sup>31</sup>, internal validity<sup>32</sup> and external validity<sup>33</sup>.

It could be find out that LeCompte and Goetz (1982) and Kirk and Miller (1986) have tended to employ the terms reliability and validity in very similar ways to quantitative researcher when seeking to develop criteria for assessing research. Therefore, I choose to use combining criteria for the quantitative and qualitative components.

Through the pilot testing and literature review, the questionnaire survey really reflects the relationship between hidden curricula and Chinese traditional culture’s transmitting in upper secondary schools. Furthermore, as a Chinese living in Xiamen for four years (from 2002 to 2006), I know that most public upper secondary schools in Xiamen city is almost the same, in aspect of education context, teaching method and so on, even school building and environment, which adds the possibility to

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<sup>27</sup> Reliability is concerned with the question of whether the results of a study are repeatable. The term is commonly used in relation to the question of whether the measures that are devised for concepts in the social science are consistent. Stability, internal reliability and inter-observer consistency are three prominent factors involved when considering whether a measure is reliable.

<sup>28</sup> Replication is related to the situation that researchers choose to replicate the finding of others. It means that a research spell out his or her procedures in great details.

<sup>29</sup> Validity is concerned with the integrity of the conclusions that are generated from a piece of research. There are four aspects of validity: measurement validity, internal validity, external validity and ecological validity.

<sup>30</sup> External reliability means the degree to which a study can be replicated.

<sup>31</sup> Internal reliability means whether, when there is more than one observe, members of the research team agree about what they see and hear.

<sup>32</sup> Internal validity means there is a good match between researchers’ observations and the theoretical ideas they develop.

<sup>33</sup> External validity refers to the degree to which findings can be generalized across social settings.



generalize the research results in this city.

In order to strength the internal validity, I spent half a month to observe students and school environment, which allows me to ensure a high level of congruence between concepts and observation.

#### **4.10 Sampling and Responses**

I use the most basic form of probability sample--- the simple random sample in the study, that is, 80 students in the whole school at random by computer. Thus, 80 students become respondents in the study. The questionnaires contain the personal information, which reveals the numbers of To-be respondents and effective respondents.

TableIV: Information of survey respondents

Grade	To-be respondents	respondents
Senior 1	30	30
Senior 2	30	26
Senior 3	20	5
sum	80	61

As the tableIVshows, the overall response rate was 61/80 or 76.25 %. Most Senior 3 students did not respond to the questionnaires. Rea and Parker (1997) note that a response rate of 50–60% is considered to be satisfactory for analysis. Also, in the following section, I will elaborate the reason why only 61 students make an effective response to the survey.

#### **4.11 Methods applied in data analysis**

In the study, the data from the questionnaire is analyzed with Statistics Program for Social Science (SPSS)—a widely used package of computer software for social science quantitative analysis. I use Frequency table and Bar chart to describe students' perceptions and attitudes towards Chinese traditional culture. And, Pearson's R is utilized to explore the relationship between the hidden curriculum and the preservation

of Chinese traditional culture.

In addition, I apply narrative analysis to interview accounts. Narrative analysis is “an approach to the elicitation and analysis of data that is sensitive to the sense of temporal sequence that people, as tellers of stories about their lives or events around them, detect in their lives and surrounding episodes and inject into their accounts” (Bryman, 2004, P412). In other word, the focused interview emphasises the stories that students employ to account for the causal relationship between hidden curriculums and Chinese traditional culture’s transmitting.

#### 4.12 Conclusion

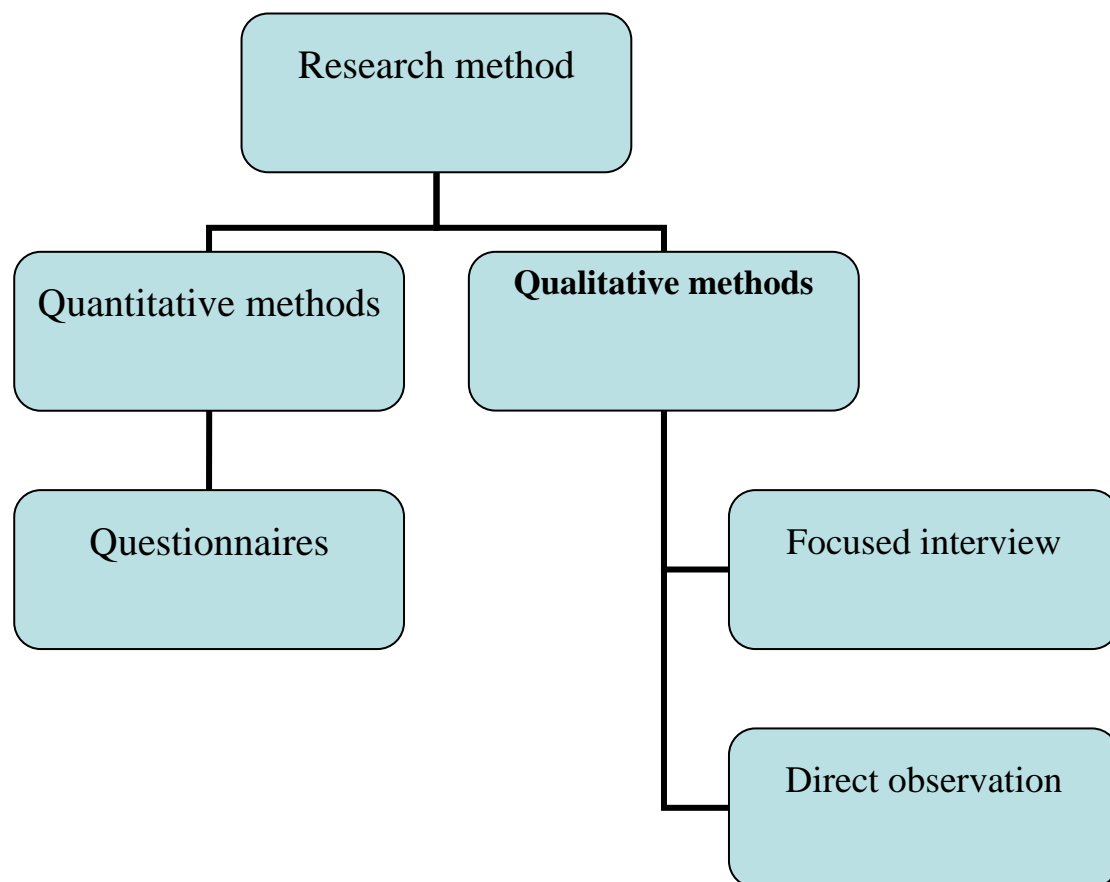


Figure4-12: The structure of research method in the study

As the figure4-12shows, I employ three research designs--- Questionnaires, focused

interview and direct observation in this study. Students in an upper secondary school in Xiamen become the population of sampling, and the response rate is 61/80.

Questionnaires are analyzed with SPSS program. All respondents are fully respected and their privacy is delicately handled.

## **Chapter 5 Data Analysis, Results and Findings**

### **5.1 Introduction**

This chapter presents results and findings from the data analysis. Through SPSS analysis, I would deal with the first two research questions a) students' perceptions and attitudes towards Chinese traditional culture, b) the relationship between hidden curriculum and the preservation of Chinese traditional culture. Also, through making interviews with some students and teacher, I try to find out if there are hidden factors hindering the preservation of Chinese traditional culture in the school.

### **5.2 Univariate analysis: the first part of self-completion questionnaires**

The first part of the self-completion questionnaire focuses on students' knowledge and attitudes towards Chinese traditional culture in the modern Xiamen. In the study, students' knowledge and attitudes are reflected by these three variables: students' feeling of identity with Chinese traditional culture, students' enthusiasm towards Chinese traditional culture, and students' cognitive level of Chinese traditional culture.

#### **5.2.1. The feeling of identity with Chinese traditional culture**

As spiritual contexts in Chinese traditional culture, Chinese traditional moral values, such as benevolence, righteousness, propriety, wisdom, trustworthiness and filial piety, played the most important role in maintaining social security and order, which were actually a soft or internal form of Chinese law in ancient China. Therefore, the questionnaire survey is unavoidable to ask about students' feeling of identity with Chinese traditional moral value, such as benevolence, righteousness and propriety. From the TableV, 44.3 % students think that the Chinese traditional moral values have been influencing them by what they constantly see and hear from their childhood. Only 4 % students regard Chinese traditional moral values as an old fashion. Generally speaking, Students' feeling of identity with Chinese traditional culture is all

right. This feeling is either ethnic or moral identification. Deep in their hearts, today's young people still find it hard to discard the traditional Confucian aspirations of "self-cultivation, regulating the family, governing the country and establishing peace throughout the world".

TableV: Students' feeling of identity with Chinese traditional moral values

students' feeling	n	percent
Traditional moral values are out of date.	4	6.6
It is difficult to decide.	4	6.6
Know a little about traditional moral values beyond the school syllabus.	26	42.6
Traditional moral values influenced us by what we constantly sees and hears from childhood.	27	44.3
Total	61	100

### 5.2.2. Degree of enthusiasm towards Chinese traditional culture

When students are at leisure, 57.4 % students prefer to read English books instead of Chinese Classics. It is possible that English, compared with Chinese Classics, occupies more considerable proportion of the college Entrance Examination in China, which obliges students in upper secondary schools to read English books as much as possible. However, from the TableVI, The necessity of learning Chinese traditional culture is explored, 83.6 % students think that it is necessary to learn Chinese traditional culture in the modern society. Chinese students still show high enthusiasm in Chinese traditional culture.

TableVI: Students' enthusiasm towards learning Chinese traditional culture

students' enthusiasm	n	Percent
It is necessary for us to learn Chinese traditional culture	51	83.6
I do not think I should learn Chinese traditional culture	10	16.4
Total	61	100

### 5.2.3. Students' attitudes towards traditional Chinese traditional cultural preservation

Generally speaking, Students' attitudes towards traditional Chinese traditional cultural preservation are positive. 57.4 % students think Chinese traditional culture is very important for China's development; 32.8% students think Chinese traditional culture still has some positive effect on the modern China. Only 4.9 % students regard Chinese traditional culture as something that is not essential. And 4.9 % students think traditional culture is inconsistent with the spirit of the age.

The survey also tries to get students' attitudes towards the future of Chinese traditional culture. As the TableVII shows, 27.9 % students find it difficult to say. Only 8.2% students feel very pessimistic, or not so optimistic. 63.9 % students hold a very optimistic or optimistic attitude toward the traditional culture's future. Compared with China's young people advocating "wholesale westernization" at the time of the May 4th Movement [1919], today's young people hold quite a different view on

Chinese traditional culture, which shows Chinese traditional culture still have has strong vitality and a solid foundation in China.

TABLEVII: Students' attitudes towards to the future of Chinese traditional culture

students' attitudes	n	percent
Pessimistic	3	4.9
Not optimistic	2	3.3
It is difficult to say.	17	27.9
Optimistic.	26	42.6
Very optimistic	13	21.3
Total	61	100

#### 5. 2.4. Cognitive Proficiency in Chinese traditional culture

In the survey, there are several questions designed to investigate students' cognitive Proficiency in Chinese traditional culture. We can see in the TableVIII, when students' frequency of reading The Confucian Canon is investigated, 44.3% students keep Confucian classics at a respectful distance; 41% students read them occasionally; 8.2% students hate reading them extremely; Only 6.6 % students read, reread and lovingly lingered over them.

TableVIII: Students' Frequency of reading Chinese traditional history, philosophy and literature of Confucian classics.

students' Frequency of reading	n	percent
I extremely hate reading them.	5	8.2
I keep them at a respectful distance.	27	44.3
I read them occasionally.	25	41
I read them, reread and lovingly lingered over	4	6.6
Total	61	100

Also, I try to investigate students' affection for Chinese traditional art. Only 18% students are interested in Chinese traditional drama, and 49.2% students do not like Chinese traditional drama. 32.8% students maintain cautious neutrality. Furthermore, 47.5% students do not know any Chinese traditional art, such as calligraphy, traditional Chinese painting and traditional Chinese music instrument. And, from the TableIX, 42.6% students just know a little about them. Only 8.2% students have a fair understanding of them, and 1.6% students are acquainted with traditional art. The survey shows that students' Cognitive level in Chinese traditional culture is quite low.



TableX: Students' cognitive level of Chinese traditional art

Students' cognitive level of Chinese traditional art	Frequency	N
I am acquainted with some of them.	1	47.5
I have a fair understanding of some.	5	42.6
I just know a little about some of them.	26	8.2
I do not know any Chinese traditional art.	29	1.6
Total	61	100

#### 5.2.5 A general picture of situation of Chinese traditional culture among students

Students in Xiamen are possessing high feeling of identity and enthusiasm with Chinese traditional culture, which could attribute to the recent promotion for Chinese traditional culture from Chinese government and mass media. Lu jiage (2007) analyzed deeper reasons why Chinese traditional culture has been, to some extent, awakening among young students in the modern China.

First of all, the modern China has enjoyed continued political stability, social progress and economic prosperity, which are one of most important condition for the recovery of Chinese traditional culture.

Furthermore, it is improper to examine Chinese traditional culture with the guidance of western scientific methods and philosophy. The research on Chinese

traditional culture should be under instruction of views and methods from Chinese philosophy, which have rose quietly in the 21st century.

Finally, with the development of the living standard, Chinese people have been aware of the importance of Cultural Diversity, and taken some practical measures to protect and support Chinese traditional culture, such as Peking opera and other local drama. Also, as the tourism development in China, many local governments pay more attention to the Preservation of National traditional Culture and Ecological Environment, which bring new opportunities for the preservation of Chinese traditional culture.

Actually, it also could reveal Chinese students' high feeling of identity with Chinese traditional culture that Chinese students presented a petition to UNESCO in 2008 against helping South Korea rob Chinese traditional culture heritage.

“For many years, the art of fengshui<sup>34</sup> has been seen as an indispensable part of Chinese traditional culture. But recently, this long standing heritage was challenged when South Korea applied to list the art as a UNESCO World Cultural Heritage under its name.

South Korea succeeded in adding the Dragon Boat Festival, a celebration used to commemorate Qu Yuan<sup>35</sup>, a Chinese patriot in olden times, onto the World Intangible Cultural Heritage list in 2005. And now the Koreans are likely to win again. Nothing has hinted that the application will fail as the process is backed by all Korean nationals, from the country's president to the UN general-secretary.

Contrary to South Korea's zeal for applying fengshui, Chinese government still deem the art as a superstitious method to judge good or ill luck and refuse to issue official certificates to those engaged in the fengshui industry. The art of fengshui failed to be mentioned in the shortlist, which includes 35 cultural arts, that China has drawn up in preparation for next years World Intangible Cultural Heritage nomination procedure.

As Chinese, we are very disappointed with the zero reaction from the Chinese government toward the urgent situation. On the other hand, we are trying to do whatever we can to avoid this "cultural robbery" happening. We are very happy to share our cultures with everyone; it's the wealth of the whole world. However

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<sup>34</sup> Feng shui is an ancient Chinese system of aesthetics believed to utilize the laws of both Heaven (astronomy) and Earth (geography) to help one improve life by receiving positive qi.

<sup>35</sup> Qu Yuan (340 B.C - 278 B.C) was a Chinese scholar and minister to the King from the southern Chu during the Warring States Period.

we think it's extremely disgraceful attempt on robbing it.

We appreciate it very much for UNESCO protecting and respecting the cultural heritage of humanity, however, we don't think accepting the application of South Korea listing fengshui under its name would be helpful for protecting the human cultural heritage. It would only deliver a wrong message to the world that robber could steal others heritage without punishment.

We hope UNESCO would investigate the case carefully. History will not change just because one list, but truth and justice should be told to everyone.”  
(Source: <http://www.petitiononline.com/cnyichan/petition.html>)

However, the cognitive level with Chinese traditional culture is quite low. Let's put it in this way, students realize the positive function of Chinese traditional culture in the modern China, and would like to learn more about traditional culture. But the knowledge about Chinese traditional culture students have is just a drop in the bucket.

### **5.2.6 The dilemma in teaching materials**

In the study, 100% students do not know who Ku Hung-Ming is, and 100% students are very familiar with Luxun, who is typically regarded as the most influential Chinese writer associated with the May Fourth Movement and criticize Confucius severely. The data “100%” leads me to look into Chinese Teaching Materials in the school. Luxun has many articles to radically criticize Confucianism. Let alone Luxun's Lectures, stories, and collections, there are more than 10 essays full of harsh criticism of Confucius. Among Chinese modern intelligentsia, there was nobody like Luxun as a hard-bitten soldier to fight against Chinese traditional culture ( Li Yukun, 1992). I could not negate Luxun's significant contribution to the modern literary genre in China at that time. However, is it necessary to reexamine Luxun's criticisms towards Chinese traditional culture in the 21<sup>st</sup> century? While I found many Luxun's articles producing harsh criticism of Confucius and social problems in China, no Ku Hung-Ming's essays were found in nowadays Chinese Teaching Materials at all. Indeed, Chinese government is promoting Chinese traditional, and put more Chinese Classics and ancient Chinese poetry into Chinese Teaching Materials. Is

it an effective way to simply require students to recite more and more Chinese Classics and ancient Chinese poetry , while some voices different from themes of the May 4th Movement are kept staying out in the cold until now? The astonishing phenomenon is that students are required to remember Chinese Classics, and are always receiving criticism of Confucianism from their Teaching Materials.

### **5.2.7 Two important indications of Chinese traditional culture, especially for Confucianism.**

In Chapter 2, I have elaborated on Confucius' philosophy, and Confucianism, from which we could regard Chinese traditional morality as core values in Confucianism. After thousands of years, we could not consider Chinese traditional culture without Chinese traditional morality, such as Humanity, Rightness, Ceremony, Wisdom and Trust. Based on Zhang(2005) 's third criterion to judging whether Chinese traditional culture is living--- whether its basic values still influence people's vital choices, In this study, I make use of students' feeling of identity with Chinese traditional morality as one of most important indications of the preservation of Chinese traditional culture in the school. . Also, Reading the Lun-yü (Analects) and The Confucian Canon is a direct way to understand Confucius' thoughts. According to Zhang (2005)'s fourth criterion-- whether it's unique language is still living in people's expressions, student's attitudes towards reading the Lun-yü (Analects) and The Confucian Canon could be chosen as the other indication of the preservation of Chinese traditional culture in the study. Therefore, although it is possible that there are other indexes for the preservation of Chinese traditional culture, students' attitudes towards Chinese traditional morality and reading the Lun-yü (Analects) and The Confucian Canon are most important and direct in the school environment. Integrating those two important indications, I give a comprehensive assessment on the preservation of Chinese traditional culture in the school.

### **5.3 Correlation of hidden curricula constructs and the preservation of Chinese traditional culture in the school.**

#### **5.3.1 Relationships of variables**

As the figure 5-3-1 shows, in order to get understand situation of preserving Chinese traditional culture, the study adopts two important indications of Chinese traditional culture mentioned above as variables: students' feeling of identity with Chinese traditional morality, and student's attitudes towards reading the Lun-yü (Analects) and the Confucian Canon. Furthermore, physical environment, social environment, and cognitive environment are taken as three variables for hidden curricula in the school. Physical environment is measured by layouts in classrooms and dormitories. Social environment refers to students' extra-curriculum activities, such as Ceremonies, Rituals, and routines in the school. Cognitive environment could be divided into teachers' attitudes towards traditional culture and learn culture climate among classmates.

The results of the bivariate relationship between hidden curricula constructs (physical environment, social environment, cognitive environment) and the preservation of Chinese traditional culture in the school are summarized in the table X. The results are discussed below.

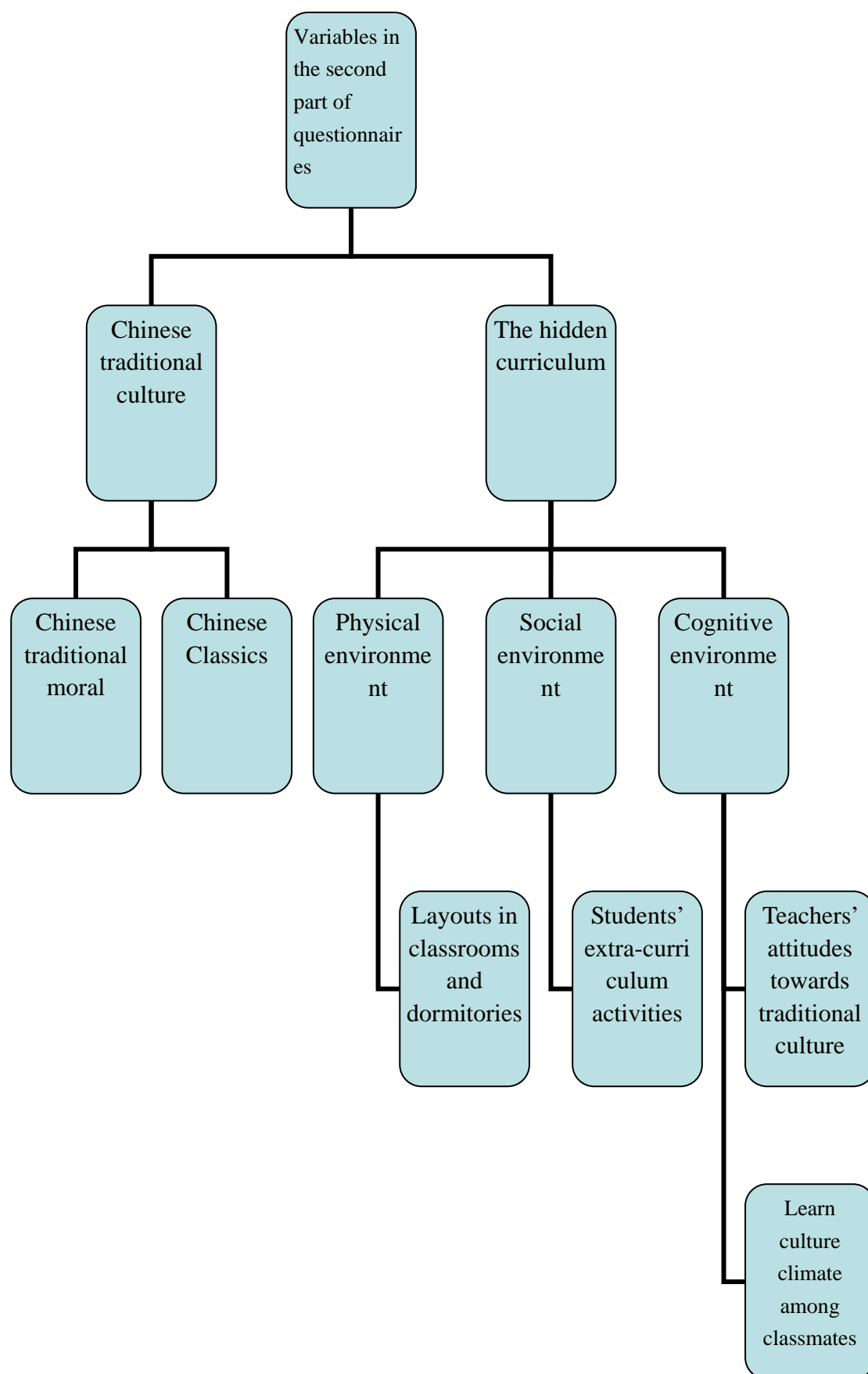
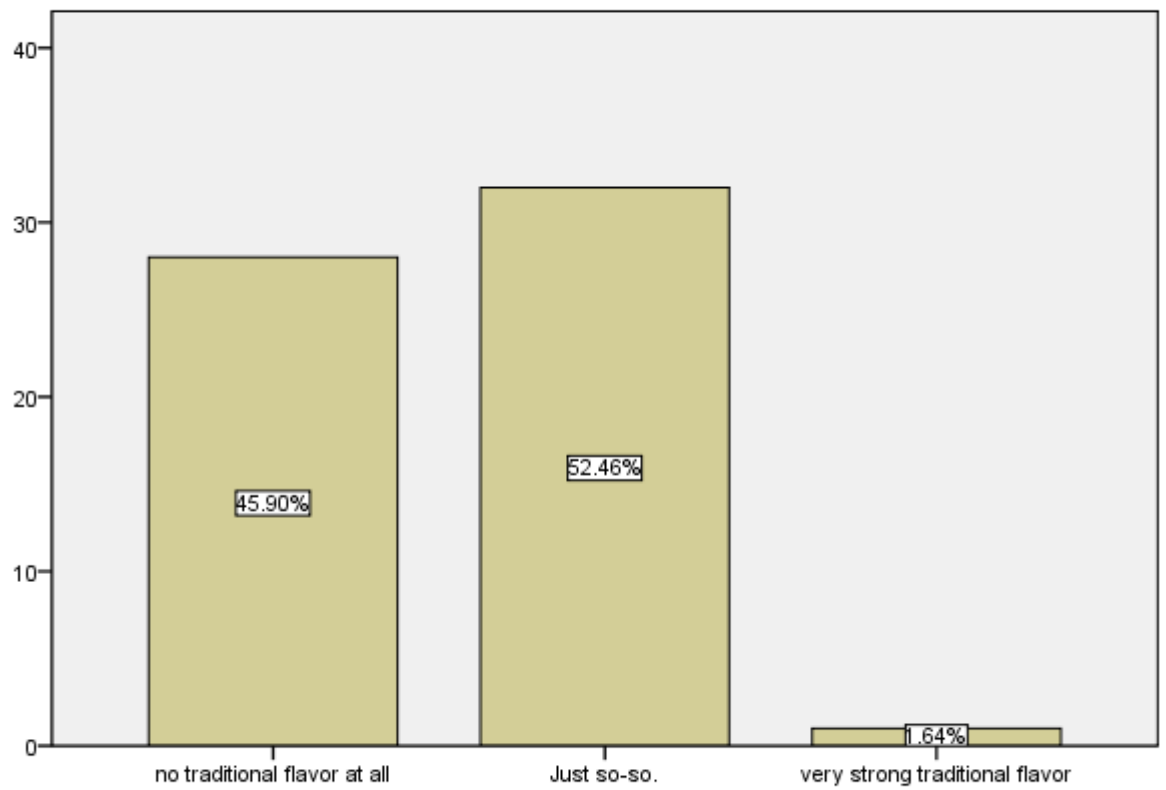


Figure5-3-1: Variables in the second part of questionnaires

### **5.3.2 The relationship between physical environment in the school and the preservation of Chinese traditional culture.**

Chinese Confucian philosopher, Xunzi has emphasized on the imperceptible influence of physical environment in the educational setting on students: “If pigweed grows up in the midst of hemp, it will stand up straight without propping. If white sand is mixed with mud, it too will turn black. Therefore a gentleman will take care in selecting the community he intends to live in, and will choose men of breeding for his companions. In this way he wards off evil and meanness, and draws close to fairness and right” (Xunzi, Quanaxue).

As the figure 5-3-2-1 shows, 98.3% students could neither perceive at all nor get just a little the “flavor” of Chinese traditional culture from the campus layout and school building design. When I arrived at the campus, I found the school is a totally “modern school”, and the campus is a totally “modern campus”. The buildings standing (See: Figure 5-3-2-2) in the campus sent out nothing but a flavor from modernization and westernization.



**figure 5-3-2-1 Could students feel the “flavor” of Chinese traditional culture from the campus layout and school building design?**





Figure5-3-2-2: A school building in the campus.

Because I did the research in one upper secondary school, differences in the physical environment were not referring to the campus, but the numbers of places with the “flavor” of Chinese traditional culture in students’ different classrooms and dormitories. The relationship between physical environment and the preservation of Chinese traditional culture was statistically significant at 0.354 at the 0.01 level (2 tailed), which reveals that even in not such a large space, such as classroom and dormitory, physical environment is still influencing on the students’ acceptance of Chinese traditional culture. Actually, in most students’ eyes, the so-called decoration with the “flavor” of Chinese traditional culture in the classroom merely refers to some aphorism and motto (See: Figure5-3-2-3) to promoting Chinese traditional values.



Figure5-3-2-3: Some aphorism and motto in the classroom. What is written is “honour the teacher and revere his teachings” at back of a classroom

### 5.3.3 The relationship between social environment in the school and the preservation of Chinese traditional culture.

The Social environment in a school is quite a subtle and complex research target. As a great part of social environment in the school, students' extra-curriculum activities are on a voluntary basis rather than teachers' imperative requests. However, the relationship between students' extra-curriculum in the school and the preservation of Chinese traditional culture was not statistically significant, which lead me to look into something else going on. During the interview, most students told me that in fact there were few extra-curriculum activities in the school. If any, the extra-curriculum activities organized by the school turned out to be a mere formality, and only some students, such as Leaders of the Student Council, had access to them.



Figure5-3-3: certificates conferring honor for students' extra- curriculum activity in one of senior 3 classes

While I was at the school, I saw very little evidence of any extra-curriculum activity. Most extra-curriculum time is used for study or extra lessons, especially for senior 3 students. Although a teacher showed me six certificates conferring honor for students' extra- curriculum activity in one of senior 3 classes(See: Figure5-3-3), five out of six certificates are for students' achievement in the sporting meeting. Sport competition plays an important part in the upper secondary school, but is not allowed to take up any academic study time. Actually, Most of the time, students were

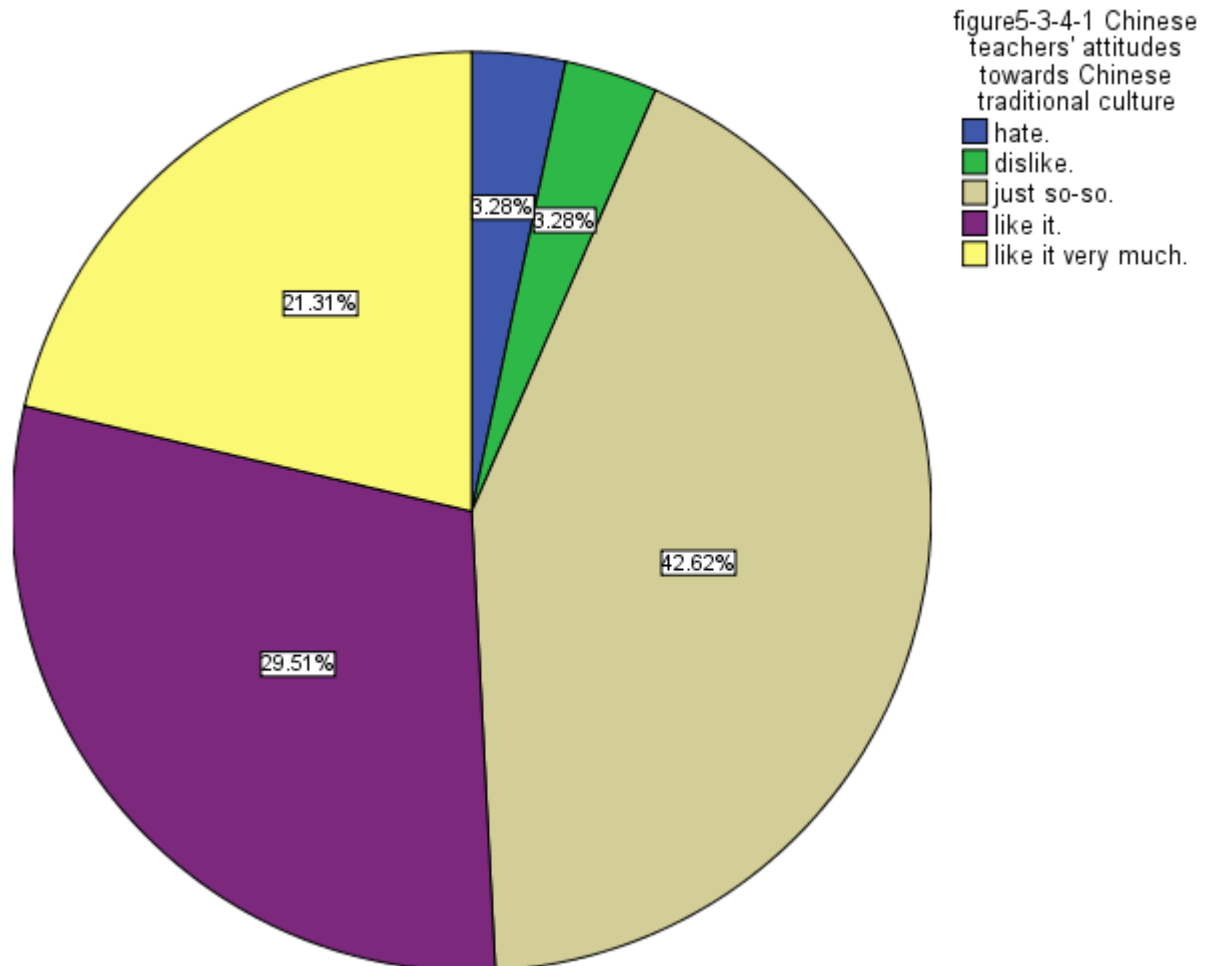
compelled to perform rote tasks of memorization and conform to classroom routines. In China, admission examinations are required for promotion to each higher level, starting with junior high school. The higher the level, the heavier the students' pressure from admission examinations. The entry examination for junior high school was and is normally developed by the school itself; the examination for senior high school is developed by the education bureau of the city or county; and the nationally competitive examination to university or vocational college emanates from China's Department of Education in Beijing. China's examination system is intended to promote intellectual competence as the sole criterion for advancement (Zhong Deng, 1997). The examination-oriented education is responsible for the absence of students' extra-curriculum activities in the school. I will discuss this problem further in the next section.

#### **5.3.4 The relationship between cognitive environment and the acceptance of Chinese traditional culture.**

Cognitive environment is also a broad, multidimensional construct. In the study, cognitive environment can be conceived as (1) teacher's attitudes towards Chinese traditional culture, especially Chinese teachers' and (2) a climate of openness and collaboration among classmates to support learning Chinese traditional culture. Therefore, Cognitive environment was analyzed in two sub-construct measures: teacher's attitudes towards Chinese traditional culture and Learning traditional Culture Climate. The relationships of each measure with the preservation of Chinese traditional culture were similar in magnitude: Teacher's attitudes towards Chinese traditional culture, and the preservation of Chinese traditional culture was statistically significant at 0.401 at the 0.01 level (2 tailed), and Learning Traditional Culture-Climate and the preservation of Chinese traditional culture was statistically significant at 0.403 at the 0.01 level (2 tailed). Therefore, in the school, teacher's attitudes towards Chinese traditional culture and Learning traditional Culture Climate among classmates are playing the equal importance role in the preservation of Chinese traditional culture.

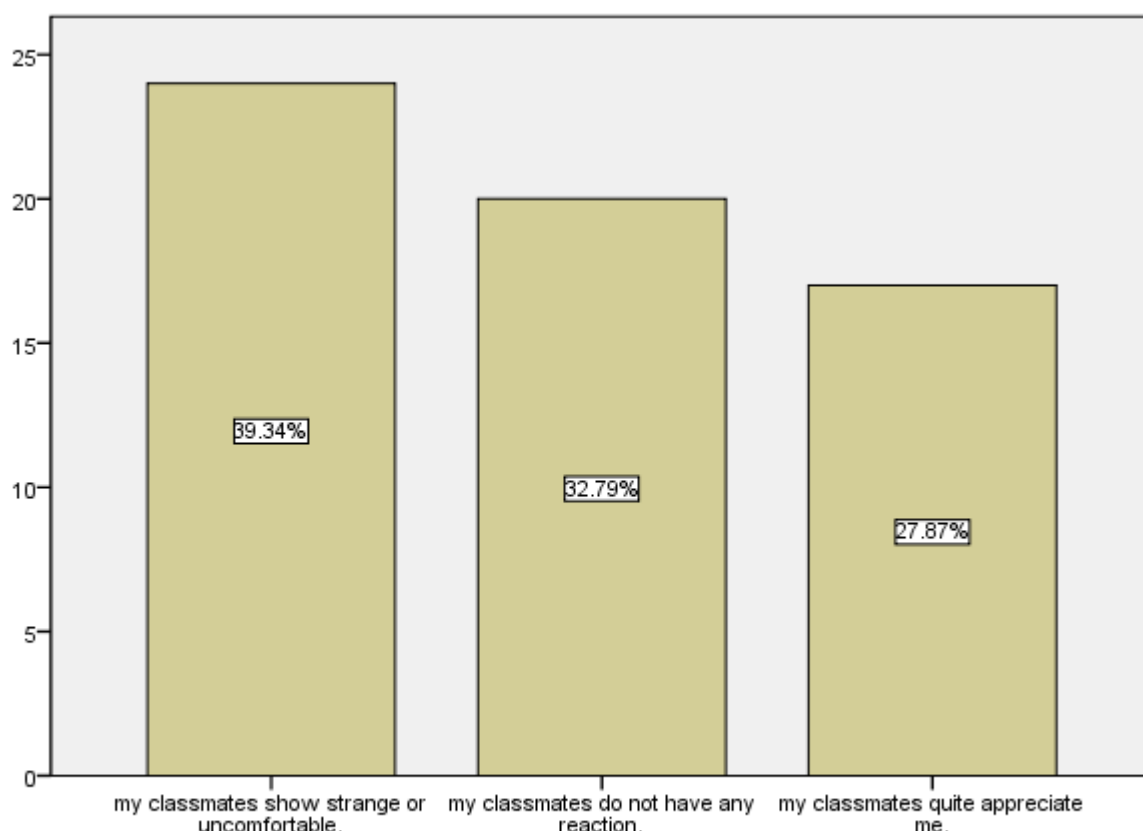
From the figure 5-3-4-1, we could see 49.2% students think their Chinese teachers

dislike even hate Chinese traditional Classics, which makes me ponder it over. It seems the negative feeling towards Chinese traditional culture have been lasting for several generations, and will continue its influence on the next generation in China.



Learning traditional Culture Climate refers to the influence from classmates' reactions towards Chinese traditional culture. As the figure 5-3-4-2 shows, 72.1 % students found when they are reading Chinese Classics in the classroom, their classmates show strange or uncomfortable. Through interview, I found most students lost interest in Chinese traditional culture because they fear being laughed at, or being regarded as a disturbed person.





**figure 5-3-4-2 Learning Chinese traditional culture Climate among classmates.**

### **5.3.5. The relationship among physical environment, social environment, cognitive social and the preservation of Chinese traditional culture.**

As previously discussed, relationships between each measure of the hidden curricula constructs and the preservation of Chinese traditional culture are statistically significant. Among the relationships of hidden curricula measures (See: TableX), the strongest relationship at the 0.01 level (2 tailed) was found between Learning traditional Culture Climate among classmates and the preservation of Chinese traditional culture ( $r = 0.403$ ) followed by teacher's attitudes towards Chinese traditional culture and the preservation of Chinese traditional culture ( $r = 0.401$ ).

Although there is no statistically relationship between students' extra-curriculum activities and the preservation of Chinese traditional culture, learning traditional Culture Climate, physical environment and teacher's acceptance of Chinese

traditional culture have some connection with students' extra-curriculum activities. The relationship between learning traditional Culture Climate among classmates and students' extra-curriculum activities was 0.393 at the 0.01 level (2 tailed). The relationship between physical environment and students' extra-curriculum activities was 0.38 at the 0.01 level (2 tailed). The relationship between teacher's attitudes towards Chinese traditional culture and students' extra-curriculum activities was 0.254 at the 0.05 level (2 tailed). In this sense, hidden curricula constructs (physical environment, social environment, cognitive social) are interrelated and interact on each other.

The correlation between physical environment and students' acceptance of Chinese traditional culture was 0.354 at the 0.01 level (2 tailed). The correlation between physical environment and Learning traditional Culture Climate was 0.342 at the 0.01 level (2 tailed). The correlation between physical environment and teacher's attitudes towards Chinese traditional culture was 0.28 at the 0.05 level (2 tailed).

The results leads the research to the preservation of Chinese traditional culture in the school with utilizing positive measures of physical environment, learning traditional Culture Climate among classmates and teacher's attitudes towards Chinese traditional culture. Also, the interrelationships of the measures of hidden curriculum constructs also have implications for the school to improve the preservation of Chinese traditional culture. Based on the findings analysis, the measure students' extra-curriculum activities appear to have nothing to do with the preservation of Chinese traditional culture in the school. However, students' extra-curriculum activities are more central to the preservation of Chinese traditional culture, although they were not found to be statistically significant for the preservation of Chinese traditional culture. Its importance becomes evident through its relationship to other measures: physical environment, learning traditional Culture Climate among classmates and teacher's attitudes towards Chinese traditional culture. Given this interrelatedness, the preservation of Chinese traditional culture in the school would also be positively associated with students' extra-curriculum activities. Also, students' extra-curriculum is very important for students to make evaluation for the

preservation of Chinese traditional culture, which is discussed in the next section (See: TableXI). In sum, this finding clarifies the multidimensional characteristics of the hidden curriculum and the mutually supportive relationship of its concepts (Huang, 1996).

TABLEX: Correlation of the measures of hidden curricula constructs and the preservation of Chinese traditional culture

	The physical environment	Students' extra-curriculum( social environment)	Chinese teachers' attitudes(cognitive environment)	Learning traditional culture Climate among classmates(cognitive environment)
The preservation of Chinese traditional culture	.354**	.123	.401**	.403**
The physical environment		.380**	.280*	.342**
Students' extra-curriculum( social environment)			.254*	.393**
Chinese teachers' attitudes(cognitive environment)				.218

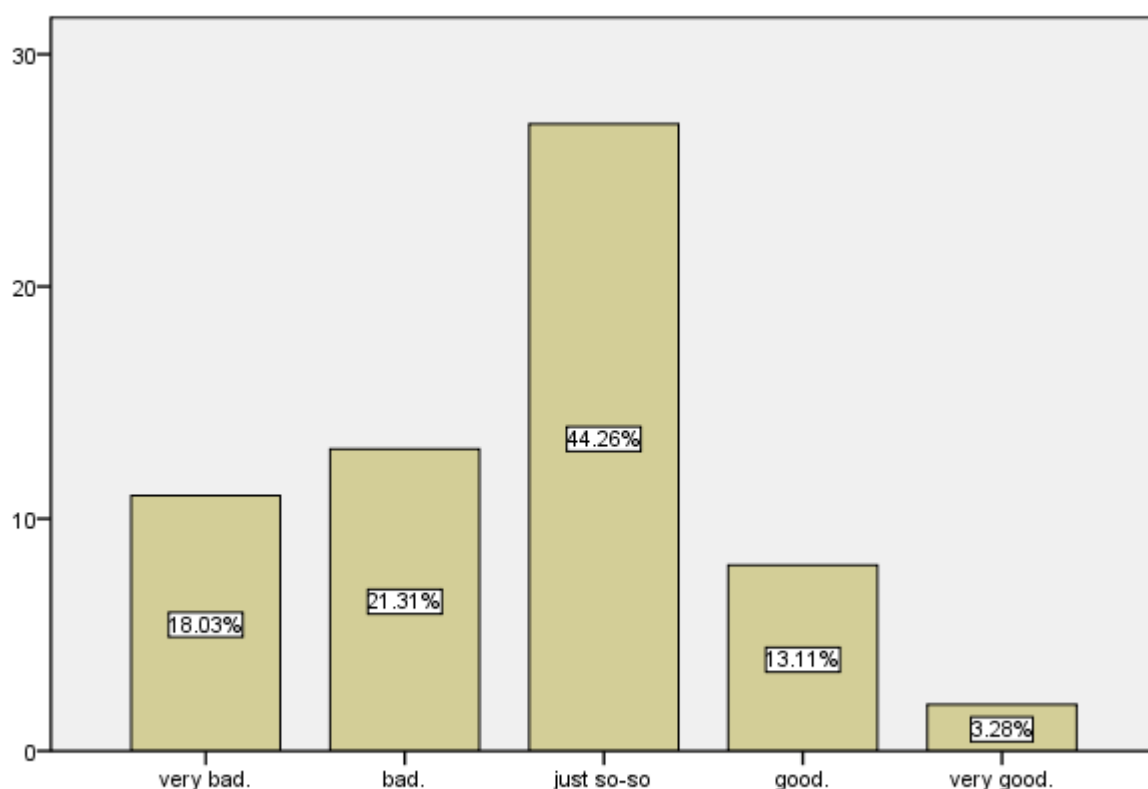
\*\*. Correlation is significant at the 0.01 level (2-tailed).

\*. Correlation is significant at the 0.05 level (2-tailed)



### 5.3.6 The relationship between students' extra-curriculum activities and students' evaluation

In the Chapter 2, one of important characters of the hidden curriculum has been discussed: the hidden curriculum is beyond students' observation and expectation. Therefore, students' perception is beyond the concept of hidden curriculum. However, in the study, I required students to make an overall evaluation of the perseverance of Chinese traditional culture in the school and try to find out which plays most important role in students' evaluation. As the figure 5-3-6 shows, 39.3 % students think the school is doing very bad or bad in the perseverance of Chinese traditional culture. Only 16.4% students praised the school for doing well or very well at the perseverance of Chinese traditional culture.



**figure5-3-6 How well do your school deal with the preservation of Chinese traditional culture?**

As the TableXI shows, the relationship between students' evaluation and students'

extra-curriculum activities was 0.514 at the 0.01 level (2 tailed). The relationship between physical environment and students' evaluation was 0.321 at the 0.05 level (2 tailed). Actually, students' extra-curriculum activities were the most predictive for students to make evaluation on the perseverance of Chinese traditional culture in the school.

TABLEXI: Correlation of the measures of hidden curricula constructs and students' evaluation

	The physical environment	Students' extra-curriculum(social environment)	Chinese teachers' attitudes(cognitive environment)	Learning traditional culture Climate among classmates(cognitive environment)
Students' evaluation on the school' measures	.321*	.514**	.138	.086

\*\*. Correlation is significant at the 0.01 level (2-tailed).

\*. Correlation is significant at the 0.05 level (2-tailed)

#### 5.4 Narrative analysis: Focused interview with some students and teachers

After figuring out the general picture about correlation of hidden curricula and Chinese traditional culture's transmitting, I explore the deeper obstacles which hinder transmitting Chinese traditional culture in Chinese upper secondary school from students' and teachers' perspectives.

#### **5.4.1 Thoughts Invoked by the response rate**

In the quantitative research, the response rate leads me to make interview with some students to explore deeper reasons why so many students did not respond to this survey. To my astonishing, I found most Senior 3 students in the survey did not make any response. In the interview, One of Senior 3 students offered his schedule for everyday to me:

“When the moon is bright and the stars are few in the sky, the alarm clock forces me to wake up at 5:30 in the morning. Still half asleep, I have plenty of new English words and Chinese texts to remember. From 7:30am to 5:00pm, I struggle with four classes in the morning, and three in the afternoon. After evening classes in 9:00pm, I dragged my tiring body into home, and go on doing my homework till 12:00pm. Everyday, except study in the classroom and examinations, the only thing I want to do is nothing but to go to bed to sleep. I have to come to school on every Saturday morning, and then take extension classes outside of school in the afternoon. Also, I spent Sunday afternoon taking coaching classes outside of school. Therefore, I only have Sunday morning to do homework. I can't honestly say I'm all that interested in your survey which is not helpful for my examinations and study” (A Senior3 student, 24th, Dec. 2008)

Also, some students worried that the survey on the preservation of Chinese traditional culture will lead to more difficult Chinese textbooks and increase the burden on students:

“In nowadays China, the preservation of Chinese traditional culture totally equals to adding more difficult Chinese Classic into teaching materials and examinations, which make us hardly breathe. Therefore, we keep far away from this kind of survey.”(A Senior 3 student, 24<sup>th</sup> 2008)

The examination – orientation education system and improper measures taken by the school and the government to preserve Chinese traditional culture makes students, especially Senior 3 students, feel uninterested or repulsion for advocating the preservation of Chinese traditional culture any more, which also could be responsible for the loss of Chinese traditional culture among the young people.

In the study, I am not intended to discuss the examination – orientation education system, which is such a complex issue and runs deep in Chinese social environment

and historical condition. However, through the interview and my observations in the lecture, I do question the tendency to equate long hours in the classroom and rigorous testing with a well-rounded, complete education. Also, I indeed have to engage in introspection: whether the study will again increase students' burden in the upper secondary school?

#### **5.4.2 Problems with Formalism, school's definition and funds**

In the interview, Students are severely critical of and discontented with the Formalism in the school. Let us listen to some students' voices:

“Sometimes, the school organizes us to see the movie related to Chinese traditional culture. But nobody care about what have been learnt from the movie by us. After the movie, we should go to the classroom and face hundreds of homework.” (A Senior 2 student, 29<sup>th</sup> 2008)

“In the class meeting, teachers always deliver a lengthy sermon to require us to be fond of our Chinese traditional culture. Facing such a didactic person, I feel sleepy and more and more indifferent to Chinese traditional culture.” (A Senior 1 student, 29<sup>th</sup> 2008)

Actually, the moral education in weekly class meeting may play a part in the perceived acquisition of the knowledge and culture in the school. Through my observations, the class meeting seems to make students a state of subjection to teachers' force and power. And, teachers implant so-called correct views to students by telling what should be.

“Yes, sometimes, some contests of Chinese traditional culture have been held in my school. However, it is none of my business. Only those outstanding students have access to this kind of contests.” (A Senior 1 student, 29<sup>th</sup> 2008)

Advocating Chinese traditional culture in the school tends to exaggerate and practice formalism, which is, in fact, divorced from students' daily life. It is necessary

for the school to take into account: Does shouting empty slogans equal with the preservation of Chinese traditional culture?

Also, a student thinks there is some deviation for school's definition on Chinese traditional culture. a 1999 " decision of the CPC central committee and State council on deepening education reform and promoting quality education in an all-round way"<sup>36</sup> emphasizes "the role of moral education in quality education reform", exhorting schools to "pay more attention to morality-related work. Such work includes providing education on patriotism, collectivism and socialism as well as cultivating lofty ideas, ethics, etiquette, morality and civilized habits" (Simon,2000:218) . In practice, the school takes patriotism, collectivism and socialism as the whole Chinese traditional culture.

"The so-called preservation of Chinese traditional culture in the school emphasizes more on educating students in the Chinese Communist Party's Revolutionary history and tradition. Our moral education base is the revolutionary martyr cemetery, revolt monument and Revolution District memorial. However, Confucian cultural education seems to be totally ignored. Actually, we have not been to a Confucian Temple." (A Senior 2 student, 29<sup>th</sup> 2008)

Last but not least, a teacher confided her troubles to me. The same with students, the teacher showed her hopeless and helpless on examination-orientation system in the school.

"Actually, as a Chinese teacher, I am willing to introduce the extensive and profound Chinese traditional culture to my students in the class, and organize enough extra-curriculum actives to let my students enjoy a trip to in the ocean of Chinese traditional culture. Although I did the same before, I feel reluctant to go on those innocent and ignorant behaviors. Most students' parents think that the teaching about Chinese traditional culture is useless for the entrance examination for college, not to speak of the school. The entrance examination is the vane of most upper secondary schools in China, so we must make every

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<sup>36</sup> Chinese Communist Party Central Committee and State Council, FBIS Translated Text. "decision of the CPC central committee and State council on deepening education reform and promoting quality education in an all-round way", Beijing Xinhua Domestic Service in Chinese, 16June, 1999, FBIS-CHI-1999-0619, World News Service.

attempt to improve students' scores in examinations, and any activities unrelated to the entrance examination for college always take a back seat in the school. In addition, even the school is willing to organize many extra-curriculum activities, yet unable. As you known, to organize many extra-curriculum activities that plenty of students could take part in requires much money and space which the school lacks." (A young teacher, 29<sup>th</sup> 2008)

During the interview, I could feel students' and teachers' hopeless and helpless, and the contradictions between Chinese traditional culture and examination-oriented education system become a kind of arch-culprit.

### **5.5. Conclusion**

The data analysis in the first part of questionnaires reflects students' perceptions and attitudes towards Chinese traditional culture, that is, high feel of identity and enthusiasm with Chinese traditional culture, positive attitudes but quite low cognitive level towards Chinese traditional culture. The data analysis in the second part of questionnaires demonstrates the relationships between the hidden curricula constructs and the preservation of Chinese traditional culture and among the hidden curricula constructs. Direct Observations and the focused interview with some students and teachers brings some hidden factors which are hindering the preservation of Chinese traditional culture to the table, such as examination-orientation system, formality, and misunderstanding Chinese traditional culture. Chapter six summarizes the findings of this chapter and then makes some tentative recommendations.

## **Chapter 6 Conclusion**

### **6.1 Introduction**

The information presented in previous chapters leads to this concluding chapter. The findings are summarized and conclusions are presented. This study attempts to provide the upper secondary school in China with a diagnosis of the reality of the preservation of Chinese traditional culture regarding the hidden curriculum. Findings are summarized in different dimensions, and conclusions are drawn based on the data analyzed and the discussions. The relevant recommendations for further researches are rendered in the end.

### **6.2 The summary of findings**

#### **6.2.1 The relationship between hidden curricula and the preservation of Chinese traditional culture in the school**

The results of this study provide empirical support for the conceptualization of hidden curricula as an important ground to preserve Chinese traditional culture. The findings provide confirmation that the preservation of Chinese traditional culture in the school attributes associated with the hidden curricula constructs physical environment, social environment, and cognitive environment.

In the study, hidden curricula constructs are interrelated and interact on each other, and work together to produce an effect on the preservation of Chinese traditional culture. However, the school has not given full play to the positive function of the hidden curriculum to preserve Chinese traditional culture. To some extent, the hidden curriculum in the school is producing a negative effect on the preservation of Chinese traditional culture.

On the basis of the study's findings, the preservation of Chinese traditional culture in the school can benefit most from promoting the group study in Chinese traditional culture, that is, learning traditional Culture Climate among classmates. A learning organization is characterized by their efforts to leverage both individual and group learning (Barker & Camarata 1998; Bennett & O'Brien 1994; Senge 1994). And, the

positive climate of a learning organization should be open, trusting, and encourages experimentation (Gephart et al. 1996). However, 72.1 % students found when they are reading Chinese Classics in the classroom, their classmates show strange or uncomfortable. The school should pay attention to the reexamination of the values of Chinese traditional culture in the new historical condition in China, especially to counteract the effects of human disturbance and the Political Impact, such as some extremist views during May 4 movement in 1919 and the cultural movement during 1966-1976. Although the government is shouting slogans in recovering essence of Chinese traditional culture, rejecting Chinese traditional culture among many teachers' and students' subconscious minds and misleading and outmoded values in teaching materials become the most Influential Obstacles on recovery of Chinese traditional culture in the school.

### **6.2.2. The hidden factor hindering the preservation of Chinese traditional culture**

#### **6.2.2.1 Teachers training**

In the study, most students are willing to study more about Chinese traditional culture. However, there are not enough qualified teachers to transmit Chinese traditional culture to students. Teacher training is very crucial in providing a high quality education. A teacher must first educate himself or herself. More Teachers need training to be accomplished in Chinese traditional culture. How to consistently and continuously supply teachers with the necessary knowledge and correct views towards Chinese traditional culture is that policy makers should pay attention to.

#### **6.2.2.2 Teachers' exemplary roles**

Imitation is one of most important ways of learning for young students. In China, teachers represent a kind of authority in students' mind. Students would imitate their teachers in every respect, whether they realized it or not. Therefore, Teachers' thought, knowledge and behaviors would directly impact on students. The teachers' demonstration role should be taken into account in promoting Chinese traditional culture in the school. From the data analysis, I found 49.2% students thought their Chinese teachers dislike even hate Chinese traditional Classics, which will lead to an encounter influence on the preservation of traditional culture in the school. To



cultivate proper views on Chinese traditional culture among teachers depends more on the complete removal of the effects of education for rejecting traditional culture in Chinese modern history. Besides "proper titles" for Chinese traditional culture, the school must also come up with effective and practical rewards to encourage teachers to accept the essence of Chinese traditional culture, and this would require policy-makers' determination and planning.

#### **6.2.2.3. Teaching materials and course design**

In terms of teaching materials and course design, Chinese educational system has not kept pace with the times. Nowadays, the teaching materials and course design for Chinese traditional culture education lack the systematic planning and lie in a state of unconsciousness resembling deep sleep. In the upper secondary school, there are many texts written in 1920s to criticize and disgust Chinese traditional culture in modern teaching materials, which deeply influences students' values. Also, using the same textbooks and arranging their courses in all schools at a given level deprived each school of a lot of initiative. There is no special textbook about southern Fujian dialect or other traditional culture in Xiamen. Teaching materials contains not only knowledge and skills, but also hidden effects of value- leading for students. To affirm contribution of Chinese traditional culture's essence to modern China by reform of textbooks and the legislature is an urgent task for policy-maker, and an irrecusably premise for the preservation of Chinese traditional culture in the modern China.

#### **6.2.2.4 Examination-orientation system in China**

Education in many countries has become the key to upward social mobility and the stepping stone into desirable jobs offering attractive returns such as high salaries, social status, and other benefits (Dore, 1976). The overwhelming perception of education, that is, it can bring people everything, such as money and social status, has spread in China since the ancient times. However, Due to limited Educational Resources in China, the government uses entrance examination as the means to select students to go on post-compulsory education. According to Simon (2000), Chinese upper secondary schools become oriented towards preparing students to sit entrance examination and enter successive levels of school. From the data analysis in the study,

the entrance examination engaging students', parents' and teachers' interest matters more to the preservation of Chinese traditional culture in the school. Actually, teachers' promotion to the higher salary is largely based on students' achievements. Also, teachers will get certificates and honor when their students receive high scores in entrance examinations. Under such conditions, is it possible to require teachers to waste precious work time to pass on Chinese traditional culture which has nothing to do with entrance examinations.

Furthermore, students and parents have greater concerns about competition in entrance examinations, which have a great influence on students' future employment. Parents are determined to see their children succeed in life, giving more pressure on their children and insist on private tuition for them. And, students often complain about the tremendous stress of schoolwork, but still worry about their failure in entrance examination competition.

Within such an examination-orientation education system in China, there is no surprising that the preservation of Chinese traditional culture become a kind of formality. In consideration of students', teachers' and parents' interest, adopting practical and effective measures to preservation of Chinese traditional is a heavy responsibility of Chinese education system and a long way to go.

#### **6.2.2.5. Financial issue**

The main funding for upper secondary schools in Xiamen comes from the Department of Education of Fujian Provincial People's Government and the municipal government of Xiamen. Actually, Xiamen, as one of the most developed regions in China, has enough funding for public school to possess most advanced conditions for running schools and education facilities. However, those finding has not played its proper part in the preservation of Chinese traditional culture. From the report of Zhang Jinfeng, Secretary-General of Chinese higher education Association in China-America Occupation Education High-Grade Forum in 2004, Chinese public education required 250 billions RMB to make itself run smoothly in 2002. However, government only invested 120s billion RMB, which is half of requirement. Actually, the shortage of fund has not taken place in developed regions in China. Most

economically underdeveloped rural areas in China are facing a serious financial problem. Due to the poor conditions for running schools and backward education facilities, a great number of school-age children are unable to go to school or obliged to discontinue their studies, and the illiteracy rate of the young and middle-aged is high. Without rights to Receive Education, I couldn't have said anything about the preservation of Chinese traditional culture in those rural areas. Before exploring the preservation of Chinese traditional culture in the whole China, whether I should call for Chinese government to promote fair distribution of funding for education and supervise the use of funds?

### **6.3 The principle for utilizing the hidden curriculum**

#### **6.3.1 Control principles**

Compared with the official curriculum, the hidden curriculum is always beyond people's consciousness and difficult to deal with. In the previous chapter, we have known the hidden curriculum could possess both positive and negative impact on Chinese traditional culture. The school and teachers should take the question into account---How to control the function of hidden curriculum and develop its positive impact on the preservation of Chinese traditional culture? It is the best for the modern school in China to control the hidden curriculum to find a balance between the modern education system and Chinese traditional culture. However, nowadays, the school has not realized Control principles of the hidden curriculum, and has gone too far on promoting the examination-orientation idea, resulting in the crisis of Chinese traditional culture.

#### **6.3.2 Introspection principle**

Lack of ability and consciousness of Introspection and self-criticism among teachers would lead to the negative impact of the hidden curriculum on the preservation of Chinese traditional culture. Teachers' over-reacting criticism or the aloof, impersonal manner towards Chinese traditional culture could make students feel frustrated and lack the motivation to study Chinese traditional culture. Also, teachers' excessively emphasize on the importance of Chinese traditional culture again and again, could arouse students' repulsion for Chinese traditional culture. Under the instruction of

introspection principle, teachers should consider the impact of their behavior and saying, now and again---which behavior and attitudes could promote students' acceptance of Chinese traditional culture and which ones have been an obstacle? In connection with different students' reaction to Chinese traditional culture, teachers' behaviors and saying could be adjusted by themselves into a proper level.

### **6.3.3 Imperceptible influence**

When the hidden curriculum is realized and utilized, the school or teachers could not expose their intention to student. Actually, the hidden curriculum is utilized invisibly. The advantage of the hidden curriculum is that the school or teachers try to build a certain situation, where students have the freedom or ability to make a judgment and choose what they think correctly. If teachers' intention is exposed to students, the hidden curriculum will lose its advantage, that is, exerting a subtle influence on students.

## **6.4 Experiences from Ancient Chinese school system**

Although the concepts of hidden curriculum originates from western social science, modern China could borrow some experience from Ancient Chinese school system in , that is , Academies<sup>37</sup> (Shuyuan) to consider utilizing the hidden curriculum to promote Chinese traditional culture.

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<sup>37</sup> 书院



Figure6-4 environment in Academies (Shuyuan)

(Source: [http://www.ha.xinhua.org/yincang/2007-09/29/content\\_11297729.htm](http://www.ha.xinhua.org/yincang/2007-09/29/content_11297729.htm))

Academies (Shuyuan), as a type of school in ancient China, originated in 725 during the Tang dynasty, grew rapidly During the Northern Song (960-1127), continued to Yuan (Mongol) Dynasty (1271-1368), was universalized during the Ming (1368-1644) and the Qing (1644-1911), and finally abolished in 1898 at the end of the Qing dynasty. They were places where scholars could teach and study the classics, communicate information or ideas, where grand rituals and ceremonies could take place, and where books collected from around the country could be preserved. Based on the Chinese traditional ideology---the "harmony of man with nature" in Confucianism, Buddhism and Taoism, Academies (Shuyuan)( See: Figure6-4) were usually private establishments built away from cities or towns, providing a quiet and elegant environment, where scholars could engage in studies and contemplation without restrictions and worldly distractions. Academies (Shuyuan) set great store by the beneficial effects which the personal examples and words of teachers have on students in their care. The dignity of a teacher was established through his Virtue, extensive knowledge and profound scholarship, rather other severe punishment on students. Also, the harmonizing atmosphere of an Academy is valuable--- students in

held teachers in high esteem, and teachers also respect the leading status of students, and create the suitable environment for the students. Teachers and students always have the free discussion, which is a two-way interactive teaching model and let hundreds of different thoughts contend. Also, academies devoted to discussing political issues appeared in the country, which further strengthen their sense of responsibility for society.

Could the hidden curriculum in academies, such as the physical environment full of the flavor of Chinese traditional culture, the harmonizing atmosphere between teachers and students, teachers' exemplary role, offer some use to the modern education system in China?

#### **6. 5. The further research**

This research serves as an initial effort to improve understanding of hidden curricula's function on the preservation of Chinese traditional culture in the school. Further research can be designed to investigate the roles of the hidden curriculum in broad sense, that is, Social and family factors, in the preservation of Chinese traditional culture in the school. Also, the study is a preparation for the further research, which will be to investigate and compare the relationships on hidden curricula and Chinese traditional culture's transmitting, especially for Confucianism, in upper secondary schools among Hong Kong, Taipei and Xiamen. Taking root in Chinese traditional culture, Hong Kong, Taipei and Xiamen possess different historical experience and social political contexts. The further researcher will explore how hidden curricula can influence Chinese traditional culture's transmitting in upper secondary school among those three cities from different angels: Firstly, it will be important to look at and compare students' attitudes towards Chinese traditional culture in three different cities. In addition, it will be necessary to discover different and identical contexts of hidden curricula, and how hidden curricula play different roles in transmitting Chinese traditional culture in upper secondary schools of different cities in consideration of their different social political contexts.

## **6.6 Conclusion**

I do not want to stand for the old guard of Chinese traditional culture by advocating reverting to every traditional way. Professor Zhang (2005) admits that we are living in an era in which it is impossible to understand the Chinese classics without any consideration for Western philosophical ideas. However, Chinese people have accumulated vast knowledge of nature and of technology in the history of civilization for thousands of years. I do not maintain to wipe out the essence of Chinese traditional culture. Nowadays, the issues about Chinese traditional culture are so hot in China, but the school has not make use of the hidden curriculum to preserve Chinese traditional culture. Even worse, the hidden curriculum in the school is producing adverse effect on the preservation of Chinese traditional culture. Actually, the recovery of Chinese traditional culture becomes empty slogans and heavy burdens for students. I expect the study would raise enough attention from more scholars and policy-makers in China, to discuss on the relationship between hidden curriculum and the perseveration of Chinese traditional culture, and promote a practical cooperation among government, school, and family and provide Chinese students with a valid and effective way of inheriting Chinese traditional excellent culture.

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## Appendixes

### Appendix A: Questionnaires

*Your response will be used in my master research program. As a result, your response is an indispensable part for the completion of my research. Your privacy will be well observed and your right for withdrawal from the research is guaranteed. Although there are two parts in the questionnaire, it won't take you more than 20 minutes to answer it.*

*Please put what you choose into the brackets and your answers on the blanks.*

#### *Personal information*

Name\_\_\_\_\_ Grade\_\_\_\_\_

/

- *Multiple choices (please choose only one answer for each )*

#### *Part One*

1 Do you like Chinese traditional drama, such as Peking Opera? ( )

A. Yes, I like it. B Just so-so. C. No, I do not like it.

2. Are you acquainted with any Chinese traditional art, such as calligraphy, traditional Chinese painting and traditional Chinese music instrument? ( )

A. I am acquainted with some of them.

B. I have a fair understanding of some.

C. I just know a little about some of them.

D. I do not know any Chinese traditional art.

3. How do you think of the future of Chinese traditional culture? ( )

A. Very optimistic

B. Optimistic.

C. It is difficult to say.

D. Not optimistic

E. Pessimistic

4. How do you think of the impact of Chinese traditional culture on the modern China?

(     )

- A. Chinese traditional culture is very important for China's development.
- B. Chinese traditional culture still has some positive effect on the modern China
- C. Chinese traditional culture is something that is not essential for the modern China.
- D. traditional culture is inconsistent with the spirit of the age.

5. How well do you understand Chinese traditional moral value, such as benevolence, righteousness and propriety? (     )

- A. Traditional moral values influence me by what I constantly see and hears from childhood.
- B. I know a little about traditional moral values beyond the school syllabus.
- C. It is difficult to decide.
- D Traditional moral values are out of date.

6. How often do you read something about Chinese traditional history, philosophy and literature of Confucian classics? (     )

- A. I read them, reread and lovingly lingered over.
- B. I read them occasionally.
- C. I keep them at a respectful distance.
- D. I extremely hate reading them.

7. If there are English books and Chinese Classics around you, which kinds of book do you prefer to reading in your leisure time? (     )

- A. English books.                      B. Chinese Classics.

8. Is it necessary for you to learn Chinese traditional culture in the modern China?

(     )

- A. Yes, It is necessary for us to learn Chinese traditional culture.
- B. No. I do not think I should learn Chinese traditional culture

***Part Two***

1. When you enter into the campus, Could you feel the “flavor” of Chinese traditional culture from the campus layout and school building design? (     )  
A. very strong traditional flavor  
B. Just so-so.  
C. no traditional flavor at all
2. How many decorations or places related to Chinese traditional culture could you find in your classroom and dormitory? (     )  
A. 4 or more than 4     B. 3     C 2     D 1     E. 0
3. What is the proportion of extra-curriculum activities related to Chinese traditional culture in the total extra-curriculum activities in your school? Here, extra-curriculum activities refer to your experience in the campus any time, any place, such as Ceremonies, Rituals, and routines. (     )  
A. more than 50% B. [50%, 30%)     C. [30%, 10%)     D [10%, 0%)     E. 0%
4. Is your Chinese teacher fond of Chinese traditional culture? (     )  
A. my teacher likes it very much.  
B. my teacher likes it.  
C. just so-so  
D. my teacher dislikes it.  
E. my teacher hates it.
5. When you are reading Chinese Classics in the classroom, how is your classmates reaction? (     )  
A. my classmates quite appreciate me.  
B. my classmates do not have any reaction.  
C. my classmates show strange or uncomfortable

6 In your school syllabus, which authors do you know best? (     )

A. Lu xun     B. Ku Hung Ming     C.Hu shi     D Wang Guowei

7 In your school syllabus, which authors are totally new to you? (     )

A. Lu xun     B.Ku Hung Ming     C.Hu shi     D Wang Guowei

8 How well do your school deal with the preservation of Chinese traditional culture?

Could you give a score to your school? Please use number 1, 2, 3, 4, 5. The bigger the number, the better your school does.

Score \_\_\_\_\_

**Thanks for you time and help!**

## Appendix B: Class Observation Form

### •• General information

Subject:

Number of students:

Place of the class:

### • Interaction

Teachers--- Teaching materials related to Chinese traditional culture:

Teacher - Students:

Student - Student:

Students--- Teaching materials related to Chinese traditional culture

Teaching methods: Specify

**Evaluation of this class (from the use of teaching materials related to Chinese traditional culture, from teaching methods, from the attitude and feedback of students)**

**Significance and Relevance (the influence from teachers' attitudes towards Chinese traditional culture and teaching methods on students)**



## Appendix C: Field Work Interview Form

Respondent Number:	
Name:	
Grade:	
The perceptions and attitudes towards Chinese traditional culture (The data has been gained through questionnaires.)	
Students' evaluation on the preservation of Chinese traditional culture. (The data has been gained through questionnaires.)	
Open question 1: What kind of factors do you think are hindering the preservation of the Chinese traditional culture in the school?	
Open question 2: Do you have any advices that could help promoting the preservation of Chinese traditional culture in the school?	